

# BIBLE MONITOR

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## MOMENT BY MOMENT

Dying with Jesus, by death reckoned mine;  
Living with Jesus, a new life divine;  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord I am thine.

Never a trial, that He is not there,  
Never a burden that He doth not bear,  
Never a sorrow that He doth not share,  
Moment by moment, I'm under His care.

Never a heartache, and never a groan,  
Never a teardrop and never a moan;  
Never a danger but there on the throne,  
Moment by moment, He thinks of His own.

Never a weakness that He doth not feel,  
Never a sickness that He cannot heal,  
Moment by moment in woe or in weal,  
Jesus, my Savior, abides with me still.

D. W. Whittle



## CHANGE

As the calendar changes from one year to the next, there is anticipation of change. We can never predict at the beginning of the year what will transpire during the year. Seeing we do not have even the promise of the next day how could we be so bold as to predict what would happen during the course of the next year.

As we view the current political scene and events that affect our world, we may feel great emotion as we see trends and attitudes that trouble us. We have lately come through a very incisive and oft times bitter political season. A new team has been elected to carry forward the program of the government. The pronouncements that have preceded the change in govern-

ment may dismay and frighten us as we perceive that there is a lack of values and the commitment to humanism is very evident. There have been fears expressed that a total change in the style of the government could easily be made. There have been predictions that the government could be changed into a socialist, communist or some other type of totalitarian government. With an economic system that has faltered, those trying to fix it may provide remedies which look benign but could bring about more abrupt change than we might wish. Certainly it is a time that could produce changes beyond what are ordinary in the changing of political parties in control. Change could become more

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than a political slogan.

People can become very concerned about various proposed changes. They see a changing of the methods and underlying principles of government. For them these changes seem all important. It is right that they would be concerned; this is their world and its government. In the realm of the state an election and change of rulers is a major event. Because the promises of this past campaign have been more radical and foreboding than in many years, there is a great deal of concern about the future of the government.

Christians can look at these events, have some concerns about the direction that is being taken but as observers of this world and its events, they can go on in those things that are of more concern to them. There are two systems in this world. There is a Spiritual system and there is a political system. The political system dominates the world. It is based upon the best efforts and thoughts of man. The practice of politics is the art of compromise. There is no fixed system of rightness or a standard of morality. The Spiritual system is built upon

the truth of God's Word. This is a standard which cannot be compromised. Truth is not established by the synthesis of the opinions of men. Truth is established by God.

Since men have chosen to ignore that standard they have tried to rule themselves through their political systems. They have devised various systems of government to accomplish this objective. Some have been totalitarian; others have allowed more personal freedom. None have been Christian, although some forms of government have given more consideration of Christian beliefs and practices. Democracies are no more Christian than other forms of government. Christians are appreciative when their concerns are considered and their practices and beliefs are protected. Christians enjoy privileges under many governments, but should never consider them as guaranteed.

Christianity will continue to exist in this world until Christ returns to take away His Bride. Christianity began under a government which was not friendly towards it. Christians faced martyrdom under the Roman government, yet continued to

multiply. Christianity has existed since that time under many governments, both political and ecclesiastical, which have threatened and tried to destroy it. Christianity has not survived because of its influence in political circles; it has survived because God has willed it to survive despite all the forces that Satan has brought against it.

There is a fear that Christianity will be deposed from its usual place in this country. Christianity could face the withdrawal of exemptions and privileges, but no government has ever been able to destroy

the Truth. In the future, Christianity may have to exist in private meetings and underground worship, but it will exist. It will need the direction of the Holy Spirit and a willingness to give all to the Master. Then the choice to follow Christ will be a very serious choice. It could be a choice to give up reputation, honor, possessions, freedom and even life itself.

As change comes in this new year, how will we meet it? Will we bewail the change as it comes or will we be prepared to live even under adverse conditions?

M.C.Cook

## **STRONG IN JESUS**

As a woman, I find it hard sometimes not to be too emotional. In recent years, I have felt God's Spirit calling me to get this under better control. How can I be a woman, full of emotions, but not be too emotional? It would be easier to show little or no emotion than to try to keep them in balance.

I used to cry incessantly when difficulties arose in life. I used to get depressed easily too. When depressed, I would refuse the help that others

offered, or fail to ask for help when it was needed. That is a tool of Satan to keep me in bondage to my feelings and I have let him use it all too often.

I hate the feeling of being emotionally distraught. I hate presenting that challenge to my husband, children, and other people.

Another way I have been enslaved to my feelings is that in stressful moments, I would speak to my husband in ways



that belittled him. I did not admit this to myself for a long time. My behavior would say, "If I can just make him feel stupid about this decision, then he will change his mind and do what I want instead." Sometimes it worked, but the process damaged his heart (hurt his feelings) and left me feeling guilty.

A third form of bondage to my feelings can be that of anger. I know what it feels like to stomp around the house, slam things down, and refuse to talk to my husband.

Pride drove all those behaviors. I wanted my way, I wanted to avoid emotional pain, and I wanted to be in control. However, I got tired of feeling guilty and ignoring Jesus as He attempted to bring me some peace.

I am ashamed to say just how many times these behaviors showed up in fifteen years of marriage. (To count them might make me depressed!) I am writing about it now because I have worked through it and am comfortable with my ability to do better. I am also writing about it in case there are others, women or men, who struggle with similar issues and need to read a story that gives

them hope. There is also hope for those who have to endure any of these behaviors from someone they love.

Without belief, Jesus could not do miracles in the lives of people whom He encountered while here on earth. (Matthew 13:58 says, "And He did not many mighty works because of their unbelief.") Without belief, He cannot work miracles in our lives today either. I know my husband is thankful that I believed change was possible.

I had sat and thought about my negative behaviors while asking God why they were present. Was there anything He could do about it?

The Scripture says that the Holy Spirit is given to us as a Healer and Helper, among other things. That being true, I should be able to see the proof of both in myself. I believe God is looking at each believer's heart, searching for that proof.

John 4:24 tells us that God is a Spirit and that we must worship Him in spirit and in truth. I had been worshipping primarily in truth only. God has called me to learn how to worship in spirit more fully. I vowed to learn how to let my spirit completely connect with His.

The journey on which God took me brought many surprises. The process of going back to my childhood wounds as a means of "fixing" my behavioral problems of today was not what I thought I needed. I had to trust the leading of the Holy Spirit on an emotional path I preferred to bypass. Though I made most of the journey nearly a decade ago, the changes in behavior take many years to become consistent. As Satan discourages with each failure, I have to recover and begin to move ahead again.

I was profoundly impacted from reading "Facing Your Giants" by Max Lucado. It was not so much his book that inspired, but rather one verse of Scripture on which the book is based, I Samuel 17:48. "As Goliath moved closer to attack, David quickly ran out to meet him." (NLT) Another version reads as follows, "And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine." (KJV)

When I recognized that I am facing the giant of Discouragement, Depression, Envy, Bitterness, Frustration or whatever

form of attack Satan will use in attempt to keep me from functioning well, I must run to meet it as David did Goliath.

If my goal is to overcome a challenge and to show the world how good I am, then I will prove myself a failure. However, if my goal is to be free from the influences that cause me to behave negatively, avoid responsibility, and function at less than my full potential, then my soul feels at peace and I am free to "fight" well and, in turn, win these battles.

I have yet to fight a battle perfectly, and am thankful for second and third chances.

Since the sin nature never leaves, the potential for failure always exists. I feel the struggle within me at times and I know I need to worship in spirit more. I need to examine my feelings by letting the Spirit of God take over my mind and tell me things I need to hear, but might not want to. Whether in a state of failure or success, He first says to me, "The eternal God is your refuge, and underneath are the everlasting arms. He will drive out your enemy before you..." (Deuteronomy 33:27). And "Yea, I have loved thee with an everlasting love: therefore with

lovingkindness have I drawn thee." (Jeremiah 31:3)

Hearing that first makes me strong and able to run quickly to the forefront of the battle. I can fight my enemies and win.

Thank you, Jesus, for the removal of pain from my heart, the forgiveness of sin, and the power to overcome it!

Sister Deena Andrews

## FATHER, FORGIVE THEM

"Then said Jesus, Father, forgive them; for they know not what they do." Luke 23:34

Jesus is teaching us from the cross. He shows us that His love endured to the very end, and to the extreme limit of human suffering. He still prayed, even in the agony of death. He loved even those who murdered Him, and the one hanging next to Him He pardoned. He forgave them, fully and freely and immediately. In this instance He teaches us to forgive to the uttermost. He teaches us to pray for others, even unto our last breath.

Many people have read the century-old novel "In His Steps" by Charles Sheldon and have been inspired by the story and its outcome. "What Would Jesus Do?" was the subtitle of the book, and even today many people use this question to gauge their lives. In our text, we see what Jesus would do,

yet are we so prone to do the same? Jesus was able to reach down to the lowest and the vilest sinner and forgive him. He forgave the Harlot at Jacob's well who had many illicit relationships. He forgave the thief on the cross, whose sins were worthy of death. He forgave the murderer Saul, whose name was changed to Paul.

Read the Lord's Prayer in Matthew, chapter 6. Most of us know it by heart, yet how many of us realize that its central theme is forgiveness? We have all sinned and come short of the glory of God. None of us can attain heaven because of our sinful nature. God hates sin, and it must be punished. Not only did Jesus come to be the sacrifice for our sin, but He made it possible that our relationship with God could be reestablished. If we repent of our sins and call upon Jesus as our Savior and Lord, He will forgive us our sins,



and cleanse us from all unrighteousness. (1 John 1:9)

We have seen that if someone like Paul, who condemned Christians to death, could become one of the pillars of the church, it is possible for those who have committed lesser

sins to find a place in God's Kingdom. May God help us to forgive, as Jesus did, that we may live in peace, and that others might see that we have been with Jesus.

Brother Lynn H. Miller

## **REFLECTIONS OF THE 300TH ANNIVERSARY CELEBRATION:**

Grappling with Forgiveness  
August 2-3, 2008

Among the highlights of our whirlwind trip to Schwarzenau, Germany, was a single moment during the 300th Anniversary Program on Sunday afternoon. Ingo Stucke, in the middle of his greetings from the Governing Board of the Protestant Church of Westphalia, began talking about the persecutions of the first Brethren by the Lutheran and Reformed churches. Sitting in the front row of the large audience, I began wondering where he was headed with his remarks. Ingo stated, "The persecutions are a black spot on the history of the Evangelical Protestant Church. We regret the persecutions of that time and ask your forgiveness."

Ingo's remarks hit me with a jolt. Had I heard correctly?

Was an official representative of the Lutheran and Reformed Churches, which today in Germany are united and known as the Evangelical Protestant Church, actually asking us Brethren for forgiveness for the persecution that was inflicted upon the early Brethren? As President of the Board of Directors of the Brethren Encyclopedia, I suddenly felt that it was up to me to decide if there was going to be a response, and if so, what that response should be.

Milton Cook and I had flown to Germany for the 300th Anniversary Celebration of the first baptisms of the Brethren movement in Schwarzenau which took place in early August of 1708. For a very good

summary of what happened, the places involved, and the events that transpired during the weekend of the August 2-3, 2008, see the articles entitled, "Schwarzenau", by Milton Cook on pages 17-21 in the October 2008 issue of the Bible Monitor, and "Travel", also by Milton Cook which appeared on pages 17-21 of the November 2008 issue. For an introduction to this article, please see the article entitled, "Reflections of the 300th Anniversary Celebration: Mingling with the Dignitaries", in the December 2008 issue.

It was a great privilege for me to sit through the planning sessions with the Brethren Encyclopedia Board of Directors as we tried to think through all the possible challenges and issues that needed to be considered over a period of four years. There was a great deal of anticipation and satisfaction as the event to which we had been looking forward for so long was becoming a reality. This article will describe one small aspect of the Sunday afternoon Anniversary Celebration Service from one person's viewpoint.

The afternoon program went well. However all the speaking that was done in

English needed to be translated into German, which took some time. So the service got longer than planned. The dignitaries did well. Only a few went over the three minutes allotted to them by Dale Stoffer. After the government dignitaries gave their greetings, the church dignitaries gave theirs.

The second church dignitary to give greetings was Ingo Stucke, who is a Member of the Governing Board of the Protestant Church of Westphalia. Some of the other Brethren Encyclopedia board members and I had lunch with Ingo and Stefan Berk, who is the Superintendent of the Church District of Wittgenstein. During Ingo's brief greeting, he began talking about the persecutions of the first Brethren by the Lutheran and Reformed churches.

As I was sitting in the front row of the large audience, my mind recalled some reports I had heard about officials from the Protestant Churches in Europe asking forgiveness from a representative group of Mennonites. I had heard it through a friend who is a member of the Old Order River Brethren. (Additional research since I've returned home revealed that

there actually were several ecumenical conversations between [1] Roman Catholics and Mennonites in 2003, [2] Mennonites and the Evangelical Lutheran Church in America in 2004, and [3] an ecumenical exchange in Switzerland between more than one hundred invited Mennonites and the Reformed Church of the Canton of Zurich. The latter meeting is likely the one I had heard about. This information came from an article entitled "Forgiveness and the healing of memories: an Anabaptist-Mennonite perspective" by John D. Roth, which appeared in the Fall 2007 issue of *Journal of Ecumenical Studies*.)

In the brief moments that Ingo referred to the persecutions of three hundred years ago, I began wondering where he was headed with his remarks. Ingo stated, "The persecutions are a black spot on the history of the Evangelical Protestant Church. We regret the persecutions of that time and ask your forgiveness."

His remark caused me to do some serious reflecting. Was an official representative of the Evangelical Protestant Church, which today in Germany includes both the Lutheran and

the Reformed Churches, actually asking us, Brethren, for forgiveness for the persecution that was inflicted upon the early Brethren?

As President of the Board of Directors of the Brethren Encyclopedia, I suddenly felt that it was up to me to decide if there was going to be a response, and if so, what that response should be. The service went on. Four thoughts flashed through my mind almost instantly.

My first thought was, "Did I hear Ingo correctly?" On a whirlwind trip like this, there are factors which can cause one's attention to be somewhat compromised, such as jet lag, an excess of stimulus upon one's thought process, and a travel-weary body. But as I reviewed Ingo's remarks in my mind, I felt I had understood correctly that he had just asked forgiveness for the persecutions that occurred three hundred years ago.

My second thought was a futile desire to quickly and discreetly convene a meeting of the Brethren Encyclopedia Board of Directors to see if our understanding was in agreement, and to ponder together the possibility of an appropriate



response. I was suddenly made aware of the more serious responsibility of being the President of the Board, which is to make judgments and decisions in moments like this when there is no possibility of convening a meeting with others, or even consulting with Secretary Dale Ulrich or Program Director Dale Stoffer, who were responsible for putting the program together. If I did choose to respond, I wanted very desperately to respond correctly and appropriately.

Thirdly, a part of my dilemma was that an appropriate response on behalf of the Brethren Encyclopedia Board might not necessarily be viewed as being appropriate by some of my fellow Dunkard Brethren when I returned home. There is a very deep sensitivity to anything that even closely resembles ecumenicalism. The Church of the Brethren is officially very ecumenical-minded (though not all Church of the Brethren members or congregations would identify with this position). Some of the other Brethren Bodies belong to the National Association of Evangelicals. But the Dunkard Brethren and Old German

Baptist Brethren do not belong to any group which includes other denominations. In fact, occasionally we receive criticism for some of the activities in which we are engaged relating to the groups involved with the work done with Brethren Encyclopedia. So any overtures toward any other non-Brethren group must be approached with caution, especially on an official level.

Finally, an even larger question encroached on my thought process. How could I possibly speak for the early Brethren in granting forgiveness for the suffering and loss they endured? And yet one thought in the midst of many confusing thoughts stood out in my mind. Biblically, a request for forgiveness demands a response. We Brethren claim to have no creed but the New Testament. And the New Testament is clear on the necessity of forgiveness. So, in my mind, there was a need for a response by the Brethren to Ingo's statement.

A quick glance of the Anniversary Program in my lap revealed there were greetings from eight more dignitaries before I was to return to the platform and preside at the

presentation of gifts from the Brethren to the Schwarzenau community. So I knew I had about twenty or thirty minutes to decide how to handle this situation. What would be the best way to handle this situation?

As the program moved along, no one else acknowledged Ingo's request for forgiveness, and I felt strongly that someone should. I was hoping one of the others would give some kind of acknowledgment, but the program went on and nobody made any mention of Ingo's remarks. As the program progressed, several other streams of thought ran through my mind.

Like the Amish who went through the tragic school shootings in Lancaster County, Pennsylvania, on October 2, 2006, we are Biblically mandated to forgive whether asked or not. And here was a man who represented the Evangelical Protestant Church (which were previously the Lutheran and Reformed Churches) asking for forgiveness for the persecutions that took place during and after the Reformation. Of course, the persecution of the Brethren took place roughly two hundred years after the

Reformation. The reason we were meeting at Schwarzenau for this anniversary celebration was because of persecution in the other areas of Germany. The Count who ruled over Schwarzenau, Count Henrich Albrecht, showed tolerance to the Anabaptists and other dissenting groups because they were hard workers, and the area needed some hard workers after the destruction that was caused by the numerous wars that occurred in the region during the years just prior to that time.

As President of the Brethren Encyclopedia Board, I supposed I was the most appropriate person to speak for all of the Brethren groups. What an awesome responsibility.

A mental picture of the Solingen Brethren and the brutal treatment they received and the hard labor they endured framed itself in my mind (see pages 54-59 in "Fruit of the Vine" by Donald F. Durnbaugh). I thought of Christian Liebe who was sentenced to a lifetime as a galley slave (which was a death sentence, but through a series of events he was released after two years). Could I extend forgiveness on behalf of these

Brethren from nearly three hundred years ago who eventually were forced to move from Germany to The Netherlands and then to the New World?

Could I extend forgiveness on behalf of all the Brethren assembled there in the riding stable on that day, let alone the multiplied thousands of Brethren in the United States and around the world? Was it even in my place to refer back to that remark by Ingo? My next part on the program was the presentation of gifts, not extending forgiveness to the Lutheran and Reformed churches for the persecution of three hundred years ago.

Another factor was that anything I would say in response to Ingo's talk would not be on my script, and therefore would be an extra burden upon Christine who was translating from English to German. So if I did choose to make any spontaneous remarks, they would need to be brief, and very clear and concise. One final factor was that we were already running behind on the time schedule, and it would be unfair to everyone involved to do anything lengthy.

If I did choose to address

Ingo's remark, would I be inappropriately assuming a role of speaking for all the Brethren groups that I really did not have? I certainly do not expect to exert the authority to speak for all the Brethren groups very often – if ever again. But as I was meditating on this issue during those thirty minutes, I felt it was the right thing to do at that time – and right then was the time for it. It was now or never; either acknowledge the request for forgiveness or regret missing the occasion the rest of my life. As I mentioned, there was no time to convene a board meeting or even have a consultation with the officers.

So as President of the Brethren Encyclopedia Board, when I returned to the podium, I stated, "We forgive you." That was as short and as simple as I knew how to deal with the issue at the time. I do not know whether any Brethren had ever done that before. I know Mennonites and River Brethren and other Anabaptists have. I do not know whether or not it was really in my place to respond. But an official of the Evangelical Protestant Church in Germany had asked for our forgiveness, and I felt very strongly that this



required a response on our part. I think for me the moment when Ingo asked forgiveness was the highlight of the Conference.

In retrospect, I wish I would have handled this situation like we handle similar situations in our congregations when someone makes a confession of a sin that was offensive to the Body of Christ. The Presiding Elder says something like, "Will everyone who is willing to forgive the person please show your willingness to forgive by standing?" And then the person has the opportunity to see the display of forgiveness and acceptance by the congregation

as they stand. If I would have asked all who were willing to forgive the Evangelical Protestant Church to please stand as a sign of their willingness to forgive, it would have involved all present. I think this would have been more meaningful. However, I do have the peace and satisfaction that we did not leave Germany without at least acknowledging Ingo's request for forgiveness. Jesus forgave His offenders while He was hanging on the cross (Luke 23:34), and we are mandated to follow His steps.

Respectfully submitted,  
Brother Robert Lehig

## **A "NEW" LOOK AT CONDEMNATION**

"When Jesus had lifted up himself, and saw none but the woman he said unto her, Woman, where are thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go and sin no more." John 8:10-11

"Am I therefore become your enemy, because I tell you the truth?" Galatians 4:16

We do not believe what we wish to share is actually new but it may seem new to some because condemnation is very often misused and misconstrued. A growing trend is to speak of contending for Scriptural truth as having a condemning spirit. There are laws now in effect and some that are being considered that may make it difficult for the Church to speak out against

homosexuality and women preachers. We have read of some states that have already brought charges against ministers for merely reading Scripture that opposes homosexuality!

On the other hand, we are to have the same spirit as our Lord Jesus Christ towards the woman who was caught in the act of adultery. There are some Christians who we believe are more of a liability than an asset to the cause of Christ because of the way they react towards homosexuals. We once heard a preacher, not of the plain faith, who told his young people if a homosexual acted unnatural towards them to punch them in the nose until the blood spurts. We have probably all heard of the group who made a practice of demonstrating against homosexuals. When Jesus said, "Go, and sin no more" I believe He was referring to the state of sin the woman was living in at that time and would say the same to any practicing sinful situation. When they repent our response is to be "Neither do I condemn thee." And then we are to act like we mean it.

While we forgive and no

longer condemn an individual, we personally believe there are consequences for the behavior. Some are natural. A sinful habit can have lasting health effects. We also personally believe when an individual falls into unscriptural sin when holding a church position he brings a blemish on the cause of Christ and is no longer eligible to be a church official.

Some look at standing for a personal conviction as being condemning. We believe there is a vast difference between standing for a personal conviction and having a critical spirit. In many ways it is the same as the situation with those who were living in sin. Personality conflicts fit into this in a way but personal convictions go beyond this. We believe that attitudes have a lot to say about personality conflicts and also condemnation. Most of our many splits (along with other groups who share our background) were not because of doctrine but personality conflicts. We do not judge anyone who chooses to leave but we think there is a difference between individuals who decide to leave and a group effort that usually starts with

one individual (actually two individuals) differing.

It is thought that the majority no longer holds to the "old way" in their actions and a lot of the preaching. There is confusion over what constitutes a test of membership and what a guideline. It seems Annual Conference decisions no longer hold the power they once held. We are of the conviction that leadership has a special responsibility in upholding Annual Conference decisions. But we must be very careful that we do not have a condemning spirit towards either our leadership or fellow members in this area.

There is also a fine line between testing the spirits and condemnation. Some teachings are obviously false and have to be condemned. Others are merely an interpretation of Holy Scripture. Is it possible to warn against some teachings without condemning those who are teaching them? We struggle with this. When it comes to such issues as the head covering for women, the

wearing of jewelry, make up and similar issues we believe a denomination should all be in accord. We do not believe it is condemnation to share our convictions with those of another denomination.

We must remember that while Jesus did not condemn the woman taken in adultery (or others He had contact with) He did condemn the Pharisees and Sadducees. "The ecumenical movement and similar movements popular today fail to condemn false teachings. When all preaching becomes positive there will be a lack of Bible standards.

Our nation has elected its first black President. I hope none in our fellowship condemn him because of that fact. I would hope that we would accept the fact that God has allowed him to be in this position in spite of the differences we may have on political issues he holds.

Brother James M. Hite  
816 E. Birch St.  
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## HAPPY NEW YEAR!

Ethel Beck

Another year is dawning,  
Dear Master let it be,  
In working or in waiting,  
Another year with Thee.

Will it be a happy year for you, dear reader? That may depend on our attitude toward life and our relationship with Christ Jesus. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." John 15:4.

As we approach this new year we wonder about many things. What does it hold for us in joy or sorrow? In the political world there is much confusion. Some people felt they had things planned just how they should come out. But their efforts failed. Only God can bring order and peace to such a state of affairs.

God knows best in keeping future happenings from our knowledge. We know not even what another day will bring. If people would know what this year would bring, they would worry, fear and fret and some would lose their minds.

We are told of war, disaster

and severe trials facing us in the near future. People are expecting terrible things to happen. It is high time for our nation to seek God and repent of their sins. Lest sudden destruction come upon us and it be too late.

As Christians we should not face the new year with fear, anxiety and worry. If we do so, we will not be at our best to face the real problems that come. We need to go forth in the strength of the Lord. Our own strength will fail.

There are many scriptures that tell us not to fear or be afraid of man, or the elements or the things that will come to pass.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud with power and great

glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28. This will be a happy time for Christians. May we keep looking up.

We are told to trust God and have such confidence in Him that we will cast all care upon Him. "Casting all your care upon Him; for He careth for you." I Pet. 5:7. Jesus said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. Let us commit this year and all our future, to the Lord and let Him bring to pass, His will for us. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Psalms 37:5. By doing so, we can rest in Him, knowing all will be for the best. Leaving the future in His hands, we will take each day as it comes, beginning it with God. As we go about our work may we do all things as unto Him and for His glory.

There are so many things to take our thoughts off the spiritual things. Especially if we work for worldly people. In our rooms we need mottos with scripture verses to remind us of God's presence and our duty to

Him, while at our work. When we are outside, all the things of nature remind us of God's works. Our thoughts are lifted upward. If we memorize scripture verses they will be a great help to us. When we are weak or troubled, the right verse will come into our minds to help us. May we store more of the precious Word of God in our hearts through this year. This year will be a happier one if we commit all to God and resolve to keep our thoughts on spiritual things and the beautiful things of life. Then there will be less chance of evil thoughts creeping in.

Perhaps we can be a better light to the world than we have been in the past. This year may we find more opportunity to witness for our Lord. Sometimes we leave opportunities go by then later, wish we had spoken to certain ones about their soul's welfare. Our neglect may mean they will perish. How sad that would be. We feel free to talk to people about their health, family, business or crops, why not about their souls? What can give greater joy than to help a soul to God? This not only brings joy on earth, but also in heaven. It brings eternal benefits. May we each one as a

child of God experience the joy of helping souls to seek God, this coming year. The time may be short, we must work speedily. May this be such a busy year in the Lord's service we will have no room for doubts, fear, worry and anxiety. God will carry out his plan for all nations even though He leaves them to continue in sin for awhile. As

things get worse on this earth it will make us long for His coming. May we all be prepared to meet Him in peace.

May each one have a happy and prosperous year in the Lord.

Selected from the  
January 1, 1949 issue  
of the Bible Monitor

### DUNKER REVENGE

In Pennsylvania, years ago,  
There lived a Dunker preacher.  
A peaceful man, of humble mind,  
Of simple thought, and temper kind,  
Who harmed not any creature.  
His kindly deeds and actions good  
Were known throughout the neighborhood.

A family of boys and girls  
With round and rosy faces,  
Had come to bless his humble life.  
As with his genial, beaming wife  
He taught them in their graces.  
The neighbors said a quarrelsome word  
Within that home was never heard.

All round, his farm was clean and neat  
Sleek and well-kept his cattle.  
No fence was left a rail to need  
And every thistle, briar, and weed  
Had given up its battle.  
His porkers were as large and round  
As in the countryside were found.



On Sunday morn they drove to church  
All in a two-horse surrey.  
The horses knew the way to go,  
Their trot was dignified and slow;  
They ne'er were in a hurry.  
In Dunker coat and broad-brimmed hat  
Holding the lines the preacher sat.

Within the church he used to preach  
Of kindness to the neighbors.  
Of charity he spoke, but said  
That each should earn his daily bread  
With his own thrift and labors.  
For thrift and honour in his eyes,  
Were counted as a worthy prize.

"If one should take thy goods away,"  
He said, "Do not resist him.  
But treat him as the Saviour said  
And wreck no vengeance on his head;  
And if he need, assist him."  
The people all the scriptures knew  
But thought that it was hard to do.

Within the church that morning sat  
The first time, a newcomer;  
A rough man both in word and deed,  
Who gave religion little heed,  
Who had moved there that summer.  
He listened with a mocking smile  
And at the close came up the aisle.

"Tis foolishness you preach," he said,  
And scarce restrained his laughter.  
"If someone stole a steer from you  
You'd gather all your neighbors, too,  
And soon be coming after."  
The preacher quietly made reply,  
"My Saviour didn't; nor would I."

The man soon went upon his way  
But planned a time of testing.  
He mocked the preacher in the town  
And with much boasting he kept down,  
His conscience, poorly resting.  
Soon to the preacher's barn he went,  
One damp, dark night, on mischief bent.

The preacher had a fine large steer,  
To yoke and harness broken.  
They found him missing in the dawn;  
The boys all guessed where he had gone  
Before a word was spoken.  
The footprints showed where he was led.  
"We will not search," the preacher said.

Uneasy on his pillow lay  
The stolen steer's new master.  
In driving round the countryside,  
When e'er a broad-brimmed hat he spied,  
He drove his horses faster.  
And from the preacher's neighborhood  
He stayed as far as e'er he could.

From eager mouth to willing ear  
Soon spread around the story.  
Each person hastened to repeat  
To matron old or maiden sweet,  
To youth and grandsire hoary;  
And every where the stranger went  
Were curious eyes on him intent.

The preacher o'er the muddy road  
One bright March morn was driving,  
A tired ox team, a heavy load,  
Urged by the driver's shout and goad,  
To start was vainly striving.  
The preacher saw the hill was steep.  
He saw the muddy ruts were deep.

The driver saw the broad-brimmed hat,  
Its owner quickly guessing.  
His power of speech he seemed to lose,  
He stood, his eyes fixed on his shoes;  
His face, his shame confessing.  
Hitched to the cart, as he drew near,  
The preacher saw the stolen steer.

He put his shoulder to the wheel  
Without a word of blaming.  
The other wheel the driver took,  
The preacher saw his contrite look,  
His cheeks remorseful flaming;  
And so they tug and pull, until  
They gain the summit of the hill.

They paused, the stranger faltering said,  
"If love of Christ the Saviour,  
Can make one spoil one's Sunday clothes  
To aid the very man who shows  
Such mean, unjust behavior,  
I, surely, must have missed, indeed,  
The things that most of all I need."

That day the stolen steer was brought  
Back to his master's stable.  
The man, his doubting at an end,  
Sat with the family as a friend,  
Around the dinner table.  
For kindly love and sympathy  
Had won a wondrous victory.

-David W. Lehigh

Selected from  
Tales of the Pennsylvania Dutch  
by the Lehighs. Used by permission.

**BIBLE STORY****JOSEPH DREAMS A DREAM**

Rudy Cover

Genesis 37:1-11

Joseph was the son of Jacob and Rachel and was the favorite son of Jacob. When Joseph was seventeen years old his father made him a coat of many colors. This set Joseph apart from his brothers and because his father loved him most, his brothers became very jealous of him. Joseph was a good boy when his brothers did something wrong he told his father about it. This didn't improve the situation and his brothers became more envious of him.

And Joseph dreamed a dream and told it to his brothers, and said, "We were binding sheaves in the field, and lo, my sheaf arose, and stood upright; and, behold your sheaves stood round about and bowed down to my sheaf." In those days they grew wheat and when the wheat was ready to harvest, they cut the wheat and tied it into bundles. These bundles were called, "sheaves."

Joseph's brothers got the message right away and said, "Shall you indeed reign over us? Or shall you have dominion

over us?" And they hated him more than ever.

And Joseph dreamed another dream and told it to his brothers, "Behold, the sun and the moon and eleven stars bowed down to me."

He told it to his father and Jacob rebuked him, and said, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to thee to the earth?"

And his brothers envied him; but his father observed the saying.

Even though it seemed impossible at this time, Jacob realized that Joseph was a special son and that God had a purpose for him. Joseph was to have many troubles and trials but he was true to his God and God eventually blessed him. The dreams that he dreamed did indeed come true and Joseph did reign over his parents and his brothers.

Selected from the  
October 1, 1974 issue  
of the Bible Monitor



## HIS HUMANITY AND HIS DIVINITY

Matthew 8:18-34

The humanity and divinity of our Lord are both plainly revealed in our lesson today. As a man he possessed nothing, not even a place to lay His head! And yet in that condition He says, Follow me, and teaches us that to follow Him is of paramount importance to the most serious of earthly duties, even that of burying our dead. Then we see Him as a man wearied out, with the labors of teaching and healing and feeding the vast multitudes that constantly thronged Him, seeking retirement on board the little ship, owned probably by some of His disciples and used in their daily vocation. Exhausted He seeks some the more retired part of the little fishing boat and lying down upon a pillow falls asleep.

Perhaps there is no sentence in the Bible that so fully and beautifully expresses and paints His humanity as this. A storm sweeps down upon the lake, fearful in its fury. The boat rocks and reels as the angry billows dash over it and yet Jesus sleeps on. Lift the curtain and look in upon that sleeper.

The God who created the

winds and the waves clothed in our poor humanity asleep on a pillow. That humanity so exhausted that not even the roar of Heaven's artillery or the lightning's flash or the submerging billows disturb His calm repose.

The alarmed disciples fly to Him and cry, "Master, carest Thou not that we perish? Look!" The tempest could not awake Him, the roar and crack of the storm's fling was all unheeded but the voice of His disciples calling for help brought Him to His feet in an instant. And arose and rebuked the winds and the sea. Friends this Savior is our Savior. And He is still ready and willing to rebuke the winds and the sea of the raging tempests as He was the waves of angry Galilee, as ready to heed our cry for help as theirs. Let us not forget it.

We follow Him a little farther to the lands on the east side of Galilee and as He walks up from the shore, two demoniacs meet Him coming out of the tombs. They know Him for devils were more ready to see and acknowledge His divinity than His own people. They fell down and be-

seech Him to cast them out and to permit them to enter a herd of swine. He says, "Go". They left the men and entered the swine and the whole herd ran down a steep place into the sea and perished. Why did Jesus permit them to enter the swine and thus destroy thousands of dollars worth of property? Because they were keeping them in violation of the Law. What was the result? The whole city came out and besought Him to depart out of their coast. There sat the men out of whom the devils were cast, healed, clothed and in their right minds, but what mattered that so long as the swine were gone.

They made no inquiry into His mission. They felt no longings for the good He might do them. They only saw one thing and that was their swine had perished and their swine represented their wealth. He heard and granted their prayer. He left them.

From that time till the present ungodly men love swine more than Christ. The man who is willing to sell intoxicants or who helps others to sell theirs or in any way countenances its manufacture or sale loves swine more than Christ.

How is it with us today? We do each -- each day of our lives invite this same Christ to remain with us, or we invite Him to depart out of our hearts.

O let us invite Him in and see to it that we abide in Him and He in us.

E.H.D.

*Editor's Note. The foregoing is a transcription of what appear to be sermon notes of an unknown minister having the initials, E.H.D. These notes apparently were written in the 1870's, perhaps in Northeastern Ohio. Punctuation and capitalization have been supplied.*

## OBITUARY

### ESTHER M. ROEDEL

Sister Esther May Roedel of Newberg, Oregon died September 11, 2008. She was 88.

She was born September 6, 1920 in Aurora, Oregon to Elmer and Christina (Nofzinger) Schultz. She attended school in Rural Dell.

She married Daniel Roedel in Canby, Oregon on January 18,



1939. The couple moved to Aloha and then in 1945 to Newberg, where they owned a farm for forty three years.

After her husband's retirement they volunteered at the Torreon Navajo Mission in New Mexico for about three years. He preceded her in death in 1995.

She was a member of the Dunkard Brethren Church in Newberg. Esther faithfully served as children's and young people's Sunday School teacher. Later she served faithfully as Newberg's church treasurer. Always ready to help everywhere she could and passing along an encouraging word. She also enjoyed quilting, sewing and gardening.

Survivors include: sons, David of Newberg, Oregon, James and Ron, both of Aloha, Oregon; daughter Janet of Monmouth, Oregon; sisters, Ruth Barrows of Woodburn, Oregon, Barbara Skaale of Beaverton, Oregon, Mabel Bontrager of Monmouth, Oregon and Florence Hostetler of Michigan; eleven grandchildren; fourteen great-grandchildren and numerous nieces and nephews. She was preceded in death by two brothers and a sister.

Funeral services were held September 16, 2008 at Attrell's Newberg Funeral Chapel with pastor Larry Williams officiating. Interment at Valley View Memorial Park and Mausoleum, Newberg, Oregon.

#### Just "At Rest"

Dear ones, when I am gone from thee,

Don't grieve for me.

But think of me as sleeping there

So peacefully,

Just waiting for the call of Him

Who died for me;

And of the joy when I awake

His face to see.

I know that you have loved me well,

I'm truly blest,

And I have labored for you all,

I did my best.

And yet sometimes I've longed for that

Sweet blessed rest,

To close my eyes and trust in Him  
Who loved me best.  
Only sleeping, Sweetly sleeping;  
Till that morning, bright and fair,  
When the dead in Christ shall rise again  
To meet Him in the air.

-Amanda Robbins Greene

## NEWS ITEMS

### AFRICAN REPORTER

The quarterly African Reporter is now available for everyone. If you are interested in receiving it via e-mail, contact Brother Steve Clapper at [clappernews@hotmail.com](mailto:clappernews@hotmail.com). For a preview of what it looks like, visit the Dunkard Brethren website at <http://www.dunkardbrethrenchurch.com/>.

Sister Lorraine Lorenz

### THANK YOU!

Claudia and I want to express our thanks to everyone in our church family for your cards, notes, phone calls and especially your prayers for us since my heart attack on October 15. We have heard from all over the country and we appreciate the love and concern you have had for us. The power of prayer has really been felt in our behalf.

I am doing well and am back to work. Because the Lord put me in the right place at the right time with the right people around me to help, it's almost as if nothing potentially deadly happened. God is good – all the time!

We ask you to continue remembering us daily at the Throne as we serve God here in South Mississippi.

In His care,  
Brother John and Sister Claudia Meyers

### THANK YOU

Please accept my heartfelt appreciation for your prayers and thoughts. I'm grateful for your generous gifts and thoughtful greeting cards with so many words of encouragement and hope. This

journey continues in His care each day.

Sincerely,  
Ellen Strayer-Leach  
1412 Wanda Dr.  
Hanover, PA 17331

### SEASON'S GREETINGS

We wish to thank all for your greetings and encouragement not only at this season but throughout the year. Although we have not been able to acknowledge all these favors, we have appreciated them. We are thankful for those who support the Bible Monitor through their articles, news items, donations, subscriptions and especially through your prayers for the Editor, his companion and the Publication Board. Your prayers are the backbone of this publication.

May each reader have a Happy and Christ-centered New Year.

Brother Milton and Sister Marilyn Cook

### **ADULT SUNDAY SCHOOL LESSONS FOR FEBRUARY 2009**

Feb. 1 – Serve Each Other – Serve Christ – John 13:1-20

1. The feet washing service is one of the most detailed accounts in scripture. Give reasons why.
2. "Happy are ye if ye do them." How does doing God's will make us happy?

Feb. 8 – Humility and Hypocrisy – John 13:21-30

1. Why did Jesus not reveal Judas to the others as His betrayer?



2. What does Judas' participation in the supper reveal?

Feb. 15 – A New Commandment – John 13:31-38

1. Explain Jesus' words in verse 31.
2. Jesus told us to love one another. What are the results of loving one another? Can the world see it in us?

Feb. 22 – The Way, The Truth, and The Life – John 14:1-14

1. The disciples were troubled at Jesus' words. How did He comfort them?
2. How do we treat the words of verse 6 in a world of political correctness?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR FEBRUARY 2009**

Feb. 1 – Faith – Luke 8:22-25, Hebrews 11:6, James 1:5-6, 2:14-26

1. In order to please God we must have faith. How do we get it?
2. Where does faith come from?

Feb. 8 – Baptism – Matt. 28:19-20, John 3:1-11, Acts 2:38

1. Baptism is an integral part of the new birth. What is the purpose of baptism?
2. How do we acquire Holy Spirit baptism?

Feb. 15 – Inward Fire – Psalms 39:3, Luke 12:49, 22:32, Romans 10:1-13

1. How can we tell that this fire in our bosom comes from God?
2. Where in scripture does it tell us that Christ can live within us?

Feb. 22 – Life's Purpose – Joshua 24:15, Matt. 6:33, John 4:34, 17:4

1. Why were we born?
2. Discuss some of the many things that can take us away from the path to God.

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# BIBLE MONITOR

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NO. 2

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## LOVE DIVINE

O Love Divine, that stooped to share  
Our sharpest pang, our bitt'rest tear,  
On thee we cast each earth-born care,  
We smile at pain while thou art near!

Tho' long the weary way we tread,  
And sorrow crown each ling'ring year,  
No path we shun, no darkness dread,  
Our hearts still whisp'ring, Thou art near!

When drooping pleasure turns to grief,  
And trembling faith is changed to fear,  
The murm'ring wind, the quiv'ring leaf,  
Shall softly tell us, Thou art near!

On thee we fling out burd'ning woe,  
O Love Divine, forever dear,  
Content to suffer, while we know,  
Living and dying, Thou art near!

Oliver Wendell Holmes, Sr.

## THE DARKNESS BEFORE THE DAWN

Being accustomed to lights on demand, the natural darkness of the night seems so very dark. If outside without a light we may begin to fear as we imagine all the things that might be hidden from our sight, which could be dangerous. We may stumble in the dark. We know those who prey on the unwary operate in the dark. The night is often associated with the deeds of evil.

The night seems to be darkest just before the dawn. The night puts forth its worse just before disappearing until the next night. The light of the dawn is bright compared to the night. Even though the sky lightens slowly, even the first rays of light bring hope of a new day. As the light spreads across the sky, there is a confidence we can

handle whatever will come that day.

While the dark rules it is difficult to remain optimistic. When the light brightens it is just as hard to be pessimistic. The Christian must remain optimistic although darkness seems to rule almost every facet of life these days.

The darkness in the world is so strong and so fearful, it can make faithfulness difficult. As Christians survey the scene in almost every field of endeavor today there is much to make him cringe. We live in a world that is not a friend to Grace and good works. Whether we look at education, finances, government, relationships, families, and even religion, we find darkness ruling. We find a lack of

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## THE BIBLE MONITOR

## FEBRUARY, 2009

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morality. It is not only politicians and entertainment figures but educators, officials and religious leaders who do not teach or practice morality. A man's word is no longer his bond; it is only a campaign promise. Promises are expected to be broken not only in politics but in everyday life.

Truth is only what people say it is. There is no firm basis for belief or practice. What is right is what the majority thinks is right. With the discrediting of the Bible, there is no foundation left for people to build their beliefs or their practices. Without boundaries to guide their lives, people have tried to make their own way in the world. They have decided that every way is right so each can go their own way. But if opposing ways are each right how can anything be accomplished? In supposedly gaining their freedom from the structured and the God-given way, they have chosen a course that will end in doom.

As we look around us we see an intensity of wickedness and immorality, we are prone to think that we cannot much longer continue to exist in this atmosphere. We are discouraged when we see those who were

once with us, become enticed in ways that are assuredly evil and downward trending. Everywhere we look we see darkness in the world.

What should we expect when we know that Satan is the ruler of the world? He is behind the higher powers, so it should not be a shock to us that Christians no longer have the standing before the government they once had. The time may soon come when Christians may not be able to meet and speak freely. Proclaiming the Word of God is already becoming dangerous in some places. When Truth cannot be freely spoken, truly darkness is over the land.

When Christ first came into the world, we know it was a time of darkness. The Romans ruled much of the world and Emperor Worship was beginning to spread. King Herod was a man given to evil, willing to kill not only members of his family but also the newborn King of the Jews. The leaders of the Jewish religion, whether Pharisee or Sadducee, were leading the people into false teachings and practices. It was a time of darkness, but the light of a special star signaled the coming of the Holy One, which brought wise

men from afar.

Just as that time was dark so is today. There is a moral darkness that overspreads the world. The hope of the Christian lies not in reforming this world. The hope of the Christian lies in the second advent of Christ. At a time when all seems so dark, there is always that hope of the daystar arising in our hearts. We can look forward to the day when He shall come with the sound of the trumpet. First the dead in Christ will arise and then we who are alive shall be gathered with Him in the clouds.

It is no wonder that Paul tells the Thessalonians to take comfort in these words. Today we must take comfort in these words for the words and promises of this world and the devil who controls it are worthless. This world's promises will gain us only the benefits of this world; they will not gain for us eternal life in the glories of Heaven.

Do you feel the darkness around you? Where do you find your hope, in the promises of the world or in His Word?

M.C.Cook

## LIFE'S SEASONS

The early morning sunlight made the snow glisten like sparkling jewels as it crunched with each step I took. The temperature had plummeted to ten below zero the night before and the snow was hard and solid beneath my feet. The air was so cold and invigorating as I breathed it into my lungs, but I felt warm underneath the winter garb. I normally preferred to be by the fire in this weather but it did feel refreshing, and even inspiring to occasionally get outside and experience winter. The beauty of the clean fallen

snow, the windswept snow drifts packed solid by the strong forces, the pearly blue-white landscape with the golden rays of the sun dancing over it; it was all dazzling to the eyes. Cold? Yes. Beautiful? Absolutely!

My mind went back to a recent discussion with some women in New Mexico. We talked about the seasons of life. One older sister had shared how she was thankful for the seasons of life, just like she was for the seasons of the year. Each season has its beauty; each season has its lessons

and blessings. She would not want to do without any of them, just as she (nor I) would want to live somewhere that did not experience all four seasons.

Another younger sister was thankful to hear her testimony because she is in a season right now where it is easy to envy those who have uninterrupted nights with fussy children, or rushed days where the demands of young children are pressing. She was encouraged to enjoy the season she is in now, which maybe we would think of as "early summer".

Do you ever find yourself in winter weary of the cold and dreaming of the warm breezes and beautiful flowers of spring? Or in spring, do you get tired of the wind and unsettled weather and eagerly yearn for the fresh fruits and vegetables and long days of summer? Or in the summer, are you dreaming of an end to the intense heat and insects and long for cool fall? Then in the fall, do you find yourself weary of the busy days of harvesting, canning, and freezing, and you long for winter when you can enjoy the fruits of your labors and live a slower pace? I know I have experienced all that and we can find ourselves

wishing our lives away, failing to enjoy to the utmost the season we are in.

I had to think of where I am at right now. I have an aging father living with us for the winter who is afflicted with Alzheimer's. He has been suffering from it for many years and its progression is slow, but he is gradually declining in health. I think back to how diligently he worked when I was a child and he was in the "summer" of life. He was such a good father – ambitious, perseverant, outgoing, and friendly. There were many reasons to love and appreciate him. He is definitely in the winter of life now, with others needing to brush his teeth, shower him, help him dress, and give him a place to stay. The hair is white, the teeth are falling out, his mind is spent, and eternity is just ahead. It is winter.

I may be in the beginning of fall. Life is rich and full. Grandchildren run towards us with arms outstretched. Energy levels are still high, though not what they were in our 20's. Work is all around us and it is gratifying to be able to do it. Teenagers keep life interesting and active. Fall has so many beauties. The crops are maturing and about to



be harvested. The fields have their golden hue. The skies are blue, the air is fresh. Ahh, autumn is a wonderful season.

But I am blessed and encouraged to know that there is more good ahead. As the outdoors tell us right now, winter has its own beauty with the sparkling whiteness and the crisp sound of ice breathing beneath our feet. And beyond the winter lies the dawning of the "golden tomorrow" that tongue cannot describe. The BEST is yet to come!

Spring has its profound beauty as earth springs to life and grass turns green. Summer is lush with its fertile fields

and gardens growing and being fruitful. Fall has such grandeur with its colored leaves, bright orange pumpkins, and golden fields. But winter has its beauty, too. We have so much to look forward to and nothing to fear when our lives are committed to God. "I have learned, in whatsoever (season I am in) to be content." Phil. 4:11.

Thank God for the season you are in today, be content and enjoy the moment, and look to the future with joy and anticipation! And remember, there are no pesky insects in winter.

Enjoying life,  
Sister Sally Meyers

## WORKS THAT GLORIFY

### Part 1

#### Jesus, Our Example of Works

The salvation issue having been settled as a free gift, how then should we live? Certainly not as paupers and unemployed men and women letting God supply all our needs. Neither is frantic, frenzied labor the pattern set by our loving Lord. Where and how do good works fit into our busy lives?

In John 6:28 the multitudes that had fed on the loaves and

fishes asked Jesus this question. "What shall we do, that we might work the works of God?" Were they seeking his miraculous healing and provision-of-food powers? Did they think to be one of His they had to dress like a Pharisee, say prayers so many times each day, give so much to the temple? They were asking Jesus about the works of God, but they still did not see Him as the Son of God.

His answer to these men and women was, "This is the work of God: that ye believe on him whom he hath sent." Step one was a belief that Jesus was the Son of God. The Jews could not get past the first requirement. The free gift of salvation was walking and working in their territory and they would not believe. His miracles seemed powerful enough, but He did not have the right pedigree.

The primary work is belief that Jesus is the Son of God. I have fulfilled the first work. But where do I go from here? I do not need to do works for salvation, and God does not need my works to make Him more holy. But done rightly, my works can glorify God and be my reward in Heaven.

Jesus' three years of ministry show a life that was filled with works done in the will of His Father. The blind received their sight, the lame walked, the lepers were cleansed, the dead were raised up, and the poor had the gospel preached to them. These acts were called mighty works by Christ himself. (Matthew 11:21)

We are not commanded to do mighty works, but at least some sorts of works are prom-

ises of a future blessing. In John 14:12 we are encouraged to follow the example of Christ. "Verily, verily I say unto you, He that believeth on me, the works that I do shall ye do also; and greater works than these shall ye do; because I go unto my father."

The Sermon on the Mount has three verses about works. Matthew 5:16 says, "Let your light so shine that men may see your good works, and glorify your Father which is in Heaven." In the next chapter Jesus continues with another thought saying, "When thou doest alms, let not your left hand know what your right hand doeth."

As Jesus closes out His discourse to the multitudes, He gives an admonition that just any works will not do. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Here we have works that are public enough to glorify God, private works that no one knows but God, and works done in iniquity.

I don't need to trumpet my good works, but neither should I refrain from doing a good deed because someone might see me. Let God be glorified when others do see what is happening for His Kingdom. When money is donated we might do it anonymously but how can a hug and a word of encouragement be given in total privacy? Leading someone to Christ might cover a multitude of sins, but unconfessed wrongs do not enter heaven's portals. Those living the double life of adultery while preaching to thousands and giving millions of dollars to charity will be unknown names to Jesus.

Christians do not have the sole rights to good works. The world is full of philanthropists sharing millions of dollars, Pharisical-types blowing trumpets in the streets and synagogues, and fasting men with disfigured faces who have their reward of

praise and honor here on earth. The Christ-like pattern for works might have no glory for me in this life, but I am guaranteed rewards in heaven.

The work of God and His Son seemed to be the six days of creation and then they rested. When the incarnate Christ began His ministry He said, "I must work the works of him that sent me; the time cometh when no man can work. (John 9:4)

"My meat is to do the will of him that sent me, and to finish his work." (John 4:34) The work began at creation and marred by sin was finished at the cross.

Christ had His time to work, as do we. From the moment of our salvation until our last breath we can do works that lay up treasure in heaven. We need to willingly answer the opportunity for good works.

Sister Mary Sue Moss  
Dallas Center, Iowa

## **WANTED: FAITHFUL MEN**

II Timothy 2:2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Jesus desires that the gospel of salvation be spread throughout the whole earth. To fulfill that goal, He instructed His disciples to share the gospel with the people of all nations. This



includes proclaiming the message of salvation and teaching everything that Christ (and by implication the apostles) commanded. In Matthew 28:19-20, Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." The entire sum of Christian doctrine is contained in the New Testament and is known as the apostles' doctrine (Acts 2:42). The apostles taught sound doctrine because they had previously been taught the same by Jesus and the Holy Spirit.

As an apostle, Paul had taught that truth to many people on many different occasions. Timothy sat under Paul's instruction in both public and private settings. He learned "the things" of Christianity from the apostle Paul. Paul now urged Timothy to teach that same truth to others. The kingdom of God expands as good teachers reproduce. Paul trained and mentored Timothy to be a teacher of the gospel. He invested much labor and effort in

Timothy. Paul now encouraged Timothy to repeat that process with others.

Notice the qualifications for Christian teachers: faithfulness. We sometimes think that a teacher should be dynamic and exciting. While such traits may be helpful, God does not require them. Instead, God wants faithful men who will teach the truth of His word. These men must be faithful because of the importance of their work. They are to protect and communicate the truth. The word "commit" means putting valuables in someone's care. Treasures for safe keeping should be entrusted only to those who are faithful and reliable so that the wealth will not be spoiled or lost. Every believer can witness for Jesus Christ, but a few are chosen to guard and teach the doctrines of the faith. Christian truth is for the benefit of all, but it is committed to a few.

The truth does not change. Faithful teachers do not compromise or change the teaching of Scripture; to do so would expose them as unfaithful and therefore, as unqualified to teach. Instead, a godly teacher simply presents the truth of Scripture. He exposes the

meaning of the Bible so that others can see and understand the word of God.

Good teachers pass an unaltered message to their pupils. "The things" that Paul taught to Timothy were to be taught by Timothy to faithful men. Those same things were later to be taught by Timothy's pupils to others. On and on it goes.

There has always been a great need for more faithful

men to proclaim and explain the golden doctrine of Christianity. Those who are leaders must identify and train such men so that they can also teach and promote the truth of God's word. As the number of faithful teachers multiplies, the gospel will spread; the kingdom of God will expand.

Brother Steven Clapper  
ClapperNews@hotmail.com

## THE MINISTER'S WORK

Malachi 2:7, "For the priest's lips should keep knowledge, and they should seek the law at his mouth for he is the messenger of the Lord of hosts."

The spiritual well being of the church depends on the proper discharge of the office of the ministry. This is plainly declared by the Apostle Paul in Ephesians 4. It will either bloom or die in the same proportion as the effort put forth and the truth and sincerity manifested. The man who obediently serves the Lord to the utmost for His highest good will gain souls for his hire. But the flocks will not increase in size and fatness if the shepherds are negligent. Fields will grow up in thorns and

thistles if there are no sheep abiding there. Emptiness and barrenness are not hallmarks of God's church. What, then, must we do to preserve the virtue and holiness of God's people? The doctrine, the spirit, and the manner of life of the ministers of God must rebound to the Gospel and the Holiness and Righteousness of God. We must examine the minister's work as well as the needful things.

Here we quote John Owen, the 17th century theologian and minister, "First, it is required of them that they keep pure and uncorrupted the doctrine of the Gospel, especially that concerning the holiness enjoined in it, both as to its nature, causes,

motives, and ends." Christ instituted the office of the ministry for the preservation of the truth. The minister must declare, defend, and vindicate the gospel message to build up the saints in his charge so that there be no failure on his part.

Quoting John Owen, "Secondly, it is required of the same persons that they diligently instruct the people in the knowledge of the whole counsel of God, in the mystery of the Gospel, the doctrine of the truth, that they may know and do the will of God." God has appointed these precepts in His Word. The reason evangelical truth is kept in the minister's care is so that it may be communicated to others and instructs them thereby.

The ministry must operate with all care, diligence, and attention to duty. Paul says in II Timothy 4:2, "Preach the word;

be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." They must labor with the first fruits of their strength, and give themselves continually to prayer, and to the ministry of the word. (Acts 6:4) That is, wholly and entirely, to the uttermost, we must labor together to the glory of God.

So must those who carry the blood-stained banner of the cross walk, accompanied with constant prayer that Jesus Christ may be glorified and that the Word may work and prosper in every heart. Therefore, as ambassadors for Christ, might each deacon, minister, and elder in the Church, which Jesus bled and died for, be true representatives both in the doctrine that they preach and of Him in whose name they freely dispense it.

Ye messengers of Christ,  
His Sovereign Voice obey;  
Arise and follow where He leads,  
And peace attend your way.

Go, spread the Savior's Name,  
Go, tell His matchless grace;  
Proclaim salvation, full and free,  
To Adam's guilty race.

Brother Lynn H. Miller



## NEWS ITEMS

### GENERAL CONFERENCE, 2009

The Lord willing, 2009 General Conference will be held June 6 – 10, at Maranatha Camp Grounds, near Maxwell, Nebraska.

Reservations should be sent to Brother Lee and Sister Sandy Meyers, 25009 South Cowger Road, Peculiar, MO 64078; Phone: 816-779-0967; e-mail: [sethmelmeyers@juno.com](mailto:sethmelmeyers@juno.com).

More information to follow.

### NOTICE

All reports from the various boards including audited financial summary sheets should be in my hands by April 1, 2009. All queries and other business for General Conference should be in my hands by April 15, 2009. Thank you.

Marlin Marks, Writing Clerk of General Conference  
429 Summit Drive  
Red Lion, PA 17356  
717-246-9193  
[marlin.marks@metso.com](mailto:marlin.marks@metso.com)

### NOTICE

All donations for the African Mission Board should be sent to the Secretary:

Jeremiah Johnson  
1773 N 136th Ave.  
Hart, MI 49420

Brother Phil Franklin is no longer the secretary.

We do thank each one for their generous support. May God richly bless you!

The African Mission Board

### THANK YOU

Dear Brothers and Sisters in Christ,

Thank you so much for the cards, visits, financial support, phone calls, scrapbook pages, encouragement, and many prayers during our recent accident and recovery. Your love and support have been such a blessing to us and a large part of our recovery. All have been greatly appreciated. While we can only say a "Thank



You", may God bless you richly. We love you!

Brother Stephen and Sister Karen Blocher

### THANK YOU

We would like to send a big thank-you to all of those who sent cards, financial support, food, and especially your prayers while our son was recovering from burns. He has healed very well and we could not have done it without your prayers. It's a blessing to be part of a wonderful network of believers and of God's Mighty Army! May God bless each one of you!

In Christian Love,

Brother Ryan, Sister Cheryl and Jordan Flora

### THANKS

Now that everything has been settled from my accident, I would like to express my THANKS to each of you for cards, prayers, phone calls, food, and the many words of encouragement. May God bless you, as you have blessed me.

Brother Edward Johnson

## ADULT SUNDAY SCHOOL LESSONS FOR MARCH 2009

March 1 – The Promise of the Holy Spirit – John 14:15-26

1. Name the two evidences that a person is in Christ.
2. Who dwells within us? Christ or the Holy Spirit? Is there a difference?

March 8 – Peace in a Vine – John 14:27-15:3

1. What is the difference between the world's peace and Christ's?
2. Why does Jesus keep referring to His relationship with the Father and their mutual love?

March 15 – Abide in Me – John 15:4-16

1. What are the evidences that we are abiding in Christ?
2. Of all the things that Christ taught, why does He mention love among His followers in this discourse of abiding in Christ?

March 22 – The Word and the World – John 15:17-27

1. Since Jesus said that the world would hate His followers, explain the friendliness between the Church and the World today.
2. What do we see here as a purpose in witnessing?

March 29 – He Shall Glorify Me – John 16:1-16

1. Why was it important that the disciples know what would happen before it did? Give at least two reasons.
2. List at least four works of the Holy Spirit.

**YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR  
MARCH 2009**

March 1 – Consecration – Phil. 3:1-8, Acts 20:23-24, Romans 12:1-2, II Kings 23:3

1. Where do we seek our confidence? Where did Paul get his?
2. How could you make your life a “living sacrifice”? Be specific.

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March 8 – Does It Pay to Pray – I Sam. 1:27, Matt. 6:5-7, Acts 4:31, Psalm 91:15

1. What are some wrong ways to pray? What do they sound like at your church?
2. What is the condition for the promise in Psalm 91:15?

March 15 – The Beatitudes – Matt. 5:1-12, Luke 6:20-23

1. Study the definition of “blessed” in this context. How could you say it today?
2. Are these characteristics for now or for the millennial reign of Christ? Support your answer.

March 22 – God’s Ways – Psalm 18:30, Isa. 55:8-9, Heb. 3:6, Rom. 11:33, Rev. 15:3

1. Discuss the difference between the ways, thoughts, and will of God.
2. Which can we know? Which is the most important?

March 29 – Ten Virgins – Matt. 25:1-13

1. What was the foolish virgin’s greatest sin?
2. Apply that to your life and discuss remedies.

## FEBRUARY 2009 ISSUE

### STANDING INFORMATION

#### EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on the decisions or positions of the Church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper will be excluded.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

#### PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed.

#### GENERAL MISSION BOARD

The following tracts are free:  
Please order from closest distributor:

James Eberly  
P.O. Box 504  
Terre Hill, PA 17581

Robert Carpenter  
6150 E 775 S  
Peru, IN 46970

James Meyers  
26331 205th Street  
Dallas Center, IA 50063

Mark Cordrey  
525 West Grayson Road  
Modesto, CA 95358

Why Triune Baptism  
Plain Dressing  
Which Is The Right Church?  
The Service Of Feet Washing  
As A Religious Rite  
What Shall I Do With The  
Commandments Of Jesus  
Daily Reminder  
The Lord's Supper  
The Doctrine Of The Prayer  
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Do You Want Salvation?  
Bible Teachings  
The Sabbath-Its Origin and  
Observance

#### PUBLICATION BOARD

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The New Testament History  
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\$4.25 ea. plus \$.35 postage

No charge for the following:

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Instructions for Applicants

Baptismal Certificate Blanks

Credential Blanks

## **SUGGESTIONS TO CONTRIBUTORS**

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the writer.

1. Become familiar with the Editorial Policy and do not use subjects or statements, which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long

involved sentence, which is difficult to punctuate and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations into paragraphs. Set these apart from the rest of the article by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words such as, "thot" for "thought", "2" for "two", "&" for "and", "etc." for "and so forth".

6. Write or type on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet; leave at least a one inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references. Please copy wording and punctuation just as it appears in the King James Version of the Bible. References to be given thus: book, chapter, and verse. "Jesus wept." John 11:35.

8. Frequent mistakes we find: "beleive" for "believe"; "recieve" for "receive"; "ore" for "or"; "&" for "and".

9. In submitting selected material, give the name of the author and publication in which it appeared, if known, secure permission to use copyrighted material and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your editor should have this item at least forty five days prior to the date of that issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as local Sunday School officers, District Meeting delegates, minor local church property improvements and items, "In Memoriam".

12. Read these, then write.

### **FIXED COMMUNION DATES**

Third Sat. March - Quinter, KS  
Sat. before Easter - Pleasant Home, CA

First Sat. April - Dallas Center, IA

Third Sat. April - West Fulton, OH

Third Sat. April - Grandview, MO

Last Sun. April - Bethel, PA

First Sun. May - Waynesboro, PA

Third Sun. May - Lititz, PA

Fourth Sun. May - Shrewsbury, PA

First Sun. Oct. - Walnut Grove, MD

Third Sun. Oct. - Lititz, PA

Fourth Sat. Oct. - CornerStone, OH

Last Sun. Oct. - Bethel, PA

First Sat. Nov. - Pleasant Home, CA

First Sun. Nov. - Shrewsbury, PA

### **AUDITING COMMITTEE**

John Ledington  
809 Red River-West Grove Rd.  
Laura, OH 45337  
937-884-5532

Marvin Lorenz  
11067 Co. Rd. 27-1  
West Unity, OH 43570  
419-924-2120

### **GOSSIP, BOTH, VERBAL AND BY MAIL**

A. Elders, other officials and all others are admonished that being busybodies in other men's matters is contrary to Scripture. It should not be indulged in, as it causes complaint and interference with the spiritual life and work of those concerned. This

# DIRECTORY OF INFORMATION

CONGREGATION	NAME	ADDRESS	TELEPHONE
Bethel, PA	Darlene Longenecker	77 Dry Hollow Rd, Bernville, PA 19506	610-468-1112
Cleaville, PA	Eldon Mallow	467 Miller Road, Clearville, PA 15536	814-784-3488
Cornestone, OH	Paul Stump	10340 N. Diamond Mill Road, Englewood, OH 45322	937-836-6559
Dallas Center, IA	Dennis Meyers	20337 270th, Adel, IA 50003	515-993-3059
Dayton, VA	LaVerne Sowers	90 Valley View Dr, Mt. Sidney, VA 24467	540-248-6875
Goshen, IN	Reinhold Gunderman	58737 C.R. 115, Goshen, IN 46526	219-875-5684
Grandview, MO	Carl E. Reed	4716 E. 139th Street, Grandview, MO 64030	816-761-5715
Hart, MI	Ronald Marks	1813 North 136th Avenue, Hart, MI 49420	231-873-2113
Juniper Hills, NM	David Skiles	6354 Galway Road NE, Rio Rancho, NM 87144	505-771-2973
Lititz, PA	James Eberly	P.O. Box 504, Terre Hill, PA 17581	215-445-4515
McClave, CO	Warren Smith	33720 Rd 26, McClave, CO 81057	719-829-4521
Mohlers, PA	Joyce Peffer	150 Wolfs Bridge Road, Carlisle, PA 17013	717-243-8328
Mountainview, CO	Oly Reed	68230 Miami Rd, Montrose, CO 81401	970-249-6323
Mount Zion, PA	Kenneth Wilkerson	1260 Pine Grove Rd, Fredericksburg, PA 17026	717-665-8552
Newberg, OR	Galen Litfin	1314 East 7th Street, Newberg, OR 97132	971-241-2346
Pleasant Home, CA	Henry Walker	12409 Terrace View Court, Waterford, CA 95386	209-874-2832
Pleasant Ridge, OH	Tom St. John	20380 Co. Rd R, Alvordton, OH 43501	419-737-2203
Plevna, IN	Robert Carpenter	6150 E 775S Peru, IN 46970	765-395-7879
Quinter, KS	Gordon Jamison	2271 Co. Rd. 74, Quinter, KS 67752	765-754-3639
Ridge, WV	Merle Sweitzer	13227 Fishel Road, Felton, PA 17322	717-993-2637
Shrewsbury, PA	Fern Ness	136 Homeland Road, York, PA 17403	717-741-1607
South Fulton, IL	Martha Harmon	1008 E. Broadway, Astoria, IL 61501	309-329-2295
Swallow Falls, MD	Edith Yoder	100 General Kelly Rd, Oakland, MD 21550	301-334-6096
Torreón Navajo Mission, NM	Paul David Skiles	HCR 79 Box 8, Cuba, NM 87013	505-731-2300
Walnut Grove, MD	Paul Nell	1768 Seven Valleys Rd, York, PA 17408	717-792-1353
Waynesboro, PA	Frank E. Shaffer	13055 Grant Shook Road, Greencastle, PA 17225	717-597-4730
West Fulton, OH	Fred Johnson	P.O. Box 53087, Pettisville, OH 43553	419-445-4976
Winterhaven, CA	Milton Cook	1138 East 12th Street, Beaumont, CA 92223	951-845-6231



applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about those matters.

B. When advice is sought of an official in any church matter he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or anyone else.

E. Talking or circulating of what was done in council, either to members, who were not present, or to outsiders, is irregular and un-Christian and should not be indulged in.

## **CIVILIAN SERVICE BOARD**

James Meyers, Chairman  
26331 205th Street  
Dallas Center, IA 50063  
515-992-3947

Robert Lehigh, Secretary  
5137 Waltersdorff Road  
Spring Grove, PA 17362  
717-225-4928  
Fax 717-632-6823

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Casstown, OH 45312

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David Aungst  
334 Birds Hill Rd  
Pine Grove, PA 17963

Mark Andrews  
24407 South Overfelt Road  
Peculiar, MO 64078

## **LOCATION OF CHURCH HOUSES**

### **BETHEL, PENNSYLVANIA**

Located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Rehrersburg Exit 17. The Church and school are located together. The telephone number is 717-933-5510.

### **CLEARVILLE, PENNSYLVANIA**

The Clearville Congregation is located in South Central Pennsylvania, 16 miles south of Everett and about six miles south of Clearville. From Everett take Rt. 26 to Clearville. At Clearville go straight south, leaving Rt. 26, which turns right. Go 1.5 miles, turn right at the fork. The church is five miles on left side of road. Services are held every Sunday at 10:00 AM.

### **CORNERSTONE, OHIO**

Located at 5430 Greenville Falls-Clayton Road, Covington, Ohio. Those traveling on I-70 exit unto North I-75. At the junction with Route 36 exit to West 36 and proceed through Covington to the

junction of the Greenville Falls-Clayton Road with Route 36. Turn left to the church. Those traveling on Route 48 go to Covington and turn unto Route West 36 and proceed as above. Those traveling on Route 127 should exit unto East 36 near Greenville and proceed to the junction with the Greenville Falls-Clayton Road and turn right to the church.

#### DALLAS CENTER, IOWA

Dallas Center is located on Rt. 44, twenty-four miles northwest of Des Moines. Turn off Rt.44 onto Quinlan Avenue at west edge of Dallas Center. The church is located at 2323 Quinlan Avenue, three-fourth mile north on the west side of the road.

#### GOSHEN, INDIANA

Located on Green Road, one block north of County Rd 130. Take U.S. 33 or Indiana 15 to Goshen. Turn west at police booth. Four blocks beyond bridge, turn right on North Indiana Ave., go one block. Turn left on West Clinton Street. Go one mile to Green Road, turn right and go one block. The church is located on the east side of the road.

#### GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take the west access road of 71 Highway 1.5 miles south to 140th Street. Turn west and go to second street, turn south one block.

#### HART, MICHIGAN

From Muskegon go north on Rt. 31 to Hart Exit. Go left from freeway about 1.5 miles to tee in road. Turn right and go approximately one half mile to church on left side of road.

#### LITITZ, PENNSYLVANIA

Coming from the south on Route 501, turn right on Newport Road, which is about a mile north of Lititz. Coming from the north turn left on Newport Road. Go to second crossroads, turn right. The white church is on the right.

#### McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave Junction, or two miles east of Hasty, Colorado on U.S. #50, then one mile north.



## MOHLERS, PENNSYLVANIA

Mohlers Meetinghouse - Located near Route 15 on Old Gettysburg Road, south of Mechanicsburg. Coming from the South take the Rossmoyne/Wesley Grove Exit off Route 15. Make a left unto Rossmoyne Road and another left on Old Gettysburg Road. The meetinghouse is on the left after you travel about one-half mile. Coming from the north you will exit onto Rossmoyne Road and make a left onto Old Gettysburg Road.

## MT. ZION, PENNSYLVANIA

Services are held at the Kimmerlings Grange, 1529 Mt. Zion Road, Lebanon, PA.

From the west, Follow I 78 to Exit 6, turn right off of exit. Go to stop. Turn left onto US 22. Go to stop and turn right onto Mt Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St Jacobs Kimmerlings Church.

From the south, Take 501 north to 422 west, turn right onto Narrows Drive, (right after Unclaimed Freight). Go to second stop; turn right onto Mt Zion Road. Go 0.2 miles to Kimmerlings Grange on right.

From the east, follow I78 to Exit 8, turn left off of exit onto US 22. Go to stop. Turn right onto Mt Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St Jacobs Kimmerlings Church.

## PLEASANT HOME, CALIFORNIA

The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto, California. The church's telephone number is 209-524-8634.

Directions: Coming from the north or south on Highway 99 take the Briggsmore Exit and proceed east on Briggsmore Avenue for approximately five miles. Turn left at the Roselle Avenue signal. Turn right at the first stop sign unto Merle Avenue. Turn left at the stop sign at Fine Avenue, approximately three-fourths of a mile. Turn right onto Sharon Avenue. At the end of Sharon Avenue turn right into the church parking lot.

If traveling south on Claus Road, turn right on Merle Avenue. If traveling north on Claus Road turn left unto Merle Avenue. Go to Fine Avenue, turn right and follow above directions to Sharon Avenue.

### PLEASANT RIDGE, OHIO

Located in Williams County, four miles west of West Unity, forty rods north of Rt. 20 Alternate. Two miles east of junction of Ohio Rt. 15 and U.S. Route 20 Alternate.

### PLEVNA, INDIANA

Route 18 passes east and west through Converse. In Converse, turn south at stoplight and go three miles. Turn right on blacktop road and go five miles to Plevna. Or go west of Converse on Rt. 18 for five miles, turn left and go three miles south. The church is on west side of street near the square of Plevna.

### QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

### SHREWSBURY, PENNSYLVANIA

The physical location is: 216 North Main Street, Shrewsbury, Pennsylvania.

From Baltimore, Maryland and points south of Pennsylvania: Proceed north on Interstate 83. After crossing from Maryland into Pennsylvania, get off the Interstate at the Exit 4 (Shrewsbury Exit). After going down the hill on the ramp, turn left (west) onto State Route 851 (E. Forest Avenue).

Proceed up the hill to the center of the town of Shrewsbury for 0.7 miles. Turn right (north) onto North Main Street and proceed about 0.5 mile. The church building will be on your left (west side of the road). There is a sign in the yard in front of the meetinghouse.

From York or Harrisburg and points north: Proceed south on Interstate 83 to Exit 4 (Shrewsbury Exit). At the bottom of the ramp, turn right onto State Route 851 (E. Forest Avenue) and follow the above directions. There is a sign in the yard in front of the meetinghouse.

### SWALLOW FALLS, MARYLAND

Church address is: 2191 Swallow Falls Road, Oakland, MD 21550. Take Maryland Rt. 219 North of Oakland 5.5 miles or South of I68, 18 miles to Mayhew Inn Road. West on Meyhew Inn Road to the stop sign (4.2 miles). Bear left onto the Oakland-Sang Run Road for .3 mile to the Swallow Falls Road. Turn right onto the Swallow Falls Road for .3 mile. The Church will be on your left.

**WALNUT GROVE, MARYLAND**

Church address is: 4000 Kump Station Road, Taneytown, MD 21787. From Littlestown, PA travel Route 194 south toward Maryland. After crossing PA/MD line (this is shortly after Kingsdale Firehouse on right), turn left onto second hard road on your left, which is Kump Station Road. Follow this road approximately one fourth mile to brick church house on right.

From Taneytown, MD, take Route 194 north three miles. Turn right onto Kump Station Road. Brick church house is on right, approximately one fourth mile.

**WAYNESBORO, PENNSYLVANIA**

Church is located in west side of town, on the corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Avenue, go two blocks and turn left on Third Street, church house is one block.

**WEST FULTON, OHIO**

Near Wauseon, Ohio, located on U.S. Rt. 20 Alternate, 3.5 miles west of the junction of Ohio Rt. 108 and U.S. 20 Alternate.

**MISSIONS****TORREON NAVAJO MISSION, NEW MEXICO**

Located 23 miles southwest of Cuba, New Mexico. In Cuba, turn on State Highway 197. Follow Rt. 197 for 19 miles to a paved road leading to the left. This marked Mission Road and a mission sign is at this junction. Present personnel includes: Paul David and Sarah Skiles; Jason and Sheena Carpenter; Melissa Mummert and Abby Hawbaker. Visitors would be wise to notify the Mission in advance. Address: HCR 79, Box 8, Cuba, NM 87013-9701; telephone: 505-731-2292. If no answer call 505-731-2300 or 505-731-2341. Please contact for further information.

**AFRICAN MISSION**

Located in Makutano, Kenya. Address: P.O.Box 658, Kapenguria, Kenya, 30600.

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# BIBLE MONITOR

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## WHEN WE CANNOT SEE OUR WAY

When we cannot see our way,  
Let us trust, and still obey;  
He who bids forward go,  
Cannot fail the way to show.

Though the sea be deep and wide,  
Though a passage seem denied,  
Fearless let us still proceed,  
Since the Lord vouchsafes to lead.

Tho' it seems the gloom of night,  
Tho' we see no ray of light;  
Since the Lord Himself is there,  
'Tis not meet that we should fear.

Night with Him is never night;  
Where He is there is all light;  
When He calls us, why delay?  
They are happy who obey.

Anonymous



## WHO HATH BELIEVED OUR REPORT?

Isaiah's question has continued, through the centuries, to challenge all who proclaim God's Word. Isaiah wondered if anyone was paying attention to the warnings and promises that he conveyed to the people of his generation. Isaiah's plaintive plea reflected the general spiritual condition of the people. They were not right with God and they were not really interested in getting right with Him. They wanted to continue in their lives of ease and disdain of the Lord. Isaiah had been called by God to warn them. Isaiah was faithful to his call. He told them what they needed to hear.

As Jesus moved toward the time of His trial and crucifixion, He mixed with the people, teaching and warning them of

what was to come. He had done several miracles among them. Many had seen the hungry filled, the blind given sight, the lame and maimed restored to strength and usefulness, and the even the dead raised to new life. They had willingly eaten of the loaves and fishes. They had been astonished at the words He had spoken. They realized that He was different than the religious leaders with whom they were acquainted. They had seen and heard all these things, yet they would not believe on Him and follow Him.

John repeats the question that Isaiah had originally asked seven hundred years before. As John writes his record of Jesus' words and deeds, he is dumbfounded at the resistance

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## THE BIBLE MONITOR

## MARCH, 2009

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of the people to making the necessary commitment of following Christ. The people were willing to believe that Jesus had done wonderful miracles. They were willing to believe that He had spoken wonderful words designed to help them. But they would not believe that He was the Son of God.

Despite His mastery of nature and human affairs, they still could not believe He was who He said He was. Faith requires letting go and letting God take over. We wonder how they could not believe since they saw the miracles and heard the words of life. We have the Word of God which gives us the account of these marvelous doings; we also have the advantage of hindsight that the Apostles and others lacked. They were living history as it was being made. Yet seeing and hearing Him, they stayed on the worldly side of faith.

A leap of faith requires utmost confidence in God. Do we really believe who He is? Are we willing to commit our lives to Him? Can we believe that He will only do the best for us, no matter how difficult or unlikely a circumstance we face? It is easier to talk about faith in an

abstract way than it is to experience it on a daily basis.

Our faith must be big enough to believe that Jesus did die for our sins and that He arose again. It must be big enough to accept that He has provided a way that will save us from our sins and fit and prepare us for Heaven. Our faith must be big enough to believe that we will spend eternity in Heaven. Along with all these magnificent things, we must have a faith big enough to allow Him to lead day by day in the little choices and decisions that ever threaten to overwhelm us. Our faith must be big enough to share it.

As we share, we might also wonder if anyone hears our report. When we live and speak as He has directed yet nothing seems to happen, we feel the message is ignored or, even ridiculed. We feel our efforts are unrewarded. We might even wonder if it is worthwhile to spend our resources, time and talent to spread the Gospel. That is about what Isaiah wondered. That is what John considered as he noted the people's unwillingness to commit to Jesus.

It is worthwhile. God does not measure success in our

terms. We may set up some artificial markers to measure our success but these are not necessarily God's markers. He has given us a message; He expects us to deliver it. The message is more important than the messenger. God raises messengers as He sees the need. He does not raise them to entertain or soothe, but to deliver the message of Jesus Christ and Him crucified, buried and risen again. The message may at times be delivered by well chosen words, at other times by well chosen deeds and

at other times by well chosen prayers and silent helps.

As the messengers of God our task is not to worry about how our message is heard; our task is to deliver the message that God wants delivered at that time. His Spirit will do the application of the message to the hearts of the hearers and viewers.

Have you replied positively to God's call? Have you been faithful in sharing the message He has given you?

M.C.Cook

## ENDURING AFFLICTION

Expectations can affect our lives in many ways. Some believers mistakenly think that the Christian life is the easy and good life. They expect blessing after blessing with never a hardship. The health and wealth gospel teaches that Christians should be moving from success to prosperity with life getting better and better every day. However, Scripture does not present that view. Such a notion unwittingly leaves one unprepared for the difficulties and troubles of life. If great affliction comes, these disillusioned Christians

either lose their faith or become unwilling to press ahead in the work that God has for them to do.

Many have started the Christian race with speed and vigor. But something vital was missing. Their faith lacked depth. In Mark 4:17, Jesus tells of those who "have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended." Such people did not count the cost of discipleship. They were surprised by affliction. Their



shallow faith lacked the strength to overcome adversity and difficulty. In the Christian race, they expected a sprint but collapsed on the long hills of a marathon.

The Scripture tells Christians to expect troubles. Afflictions cover the wide assortment of life's difficulties. They cause us pain and heartache. Afflictions come to all people in this sinful world. As Christians, some added hardship comes because we walk with Jesus Christ and follow His commandments. Such tribulation includes being mocked for faith in Christ, having friends reject you, swimming against the tides of this world, and so on. These afflictions can be avoided or relieved through disobedience to the Lord. Timothy faced that temptation. Paul encourages him in II Timothy 1:8 to be a "partaker of the afflictions of the gospel according to the power of God." We need the same encouragement. Com-

promising the truth enables us to avoid the trouble that results from obedience. But doing so dishonors God and His word. In our own weakness, we can easily fail. We need the power of God to endure gospel afflictions.

We must prepare ourselves for the afflictions of life. We should expect them. If you have none right now, they will be coming. If you find yourself with many troubles, do not allow Satan to discourage you. Resist the temptation to disobey God's word to ease affliction. Instead of forsaking Christ, reach out to Him for help. The grace of God enables us to endure and make it through the struggles of life. With God's help, we can overcome the afflictions we face. In heaven, we will be free from pain and trouble forever.

Brother Steven Clapper  
clappernews@hotmail.com

## WORKS THAT GLORIFY

### Part 2

#### The New Testament and Works

Good works, good deeds, and/or service can and should be done routinely for God's glory. It is what we are created for. Ephe-

sians 2:10 says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that



we should walk in them. I am created to do good works. When I am abiding in Christ those works are to His glory.

The penman to the Hebrews writes in the tenth chapter, "Let us consider one another to provoke unto love and to good works." Do I not often need a little encouragement, a little provoking to stay focused on the needs of others?

Christ said, "The poor you will have with you always." That is a reminder that there will always be needs and opportunities. There will be no stammering in heaven that I just could not find anyone that needed help, Lord, or I would have done more.

Ten chapters in the book of Romans used dozens of verses to teach us that salvation, righteousness, faith, and grace are all a gift of God, and they cannot be earned through works. Indeed there is no merit on my part to deserve them. Even as Paul separates works and the gifts of God in Romans, he pulls faith and works together in his letter to the church at Thessalonica. He remembers their work of faith, labor of love, and patience of hope. Paul also encourages them to fulfill all the good pleasure of His good-

ness, and the work of faith with power.

In Acts 26:20 Paul says that he has preached to the Jews and the Gentiles and his message has been that they should repent, and turn to God (for the gifts of salvation, righteousness, faith, and grace) and then do works meet for repentance. In other words, act like you have taken the gifts and that you do know what to do with them. Do not bury them in a napkin, hide them under a bushel, or dump the cup of refreshing water.

Paul records that Tabitha was full of good works and mentions the garments and coats that she had made. The young men are admonished in the book of Titus to show a pattern of good works, to be a peculiar people zealous of good works, and to maintain good works. There is also a warning in this book about those who profess that they know God, but by their works they deny Him because they are reprobate to every good work. Their works are speaking louder than their words. Or maybe it is their lack of works. The Scripture does not say that they are committing evil or wicked works but that they are rejecting the opportunity to do good ones.

The New Testament points out that we are to be established in every good work, we are to diligently follow every good work, and we are to be prepared for every good work. I need to keep my car fueled up, my pantry filled up, my time flexible enough, and my bank account not over drawn so I can help when a need arises. This preparedness is not against the terrorists or blizzards, or earthquakes, but for the Lord's work. It is not for my protection but for my chance (and choice) to glorify God.

God gives me the victory to stay steadfast, unmovable, always abounding in the work of the Lord, because my labor is not in vain in the Lord. The God of heaven who makes all grace abound toward me, gives me sufficiently in all things so that I may abound to every good work. Those are two promises from the Corinthians that give me reason to abound in good works. There is no room for being miserly or stingy here, because God has given me abundantly.

I cannot leave this part of the study on works without mentioning the churches in the book of Revelation. The words of Jesus say that He knows the works of each of the seven. Jesus com-

mends their works of labor and patience, and that they cannot bear evil, but reminds the Ephesians to return to their first work (repentance). He knows the works of suffering and tribulation and poverty of earthly goods, but counts the church of Smyrna rich in what endures.

Those at Pergamos are praised for holding fast to His name even while living in close proximity to the very seat of Satan. It is considered a work worthy of mention. The works of Thyatira are charity and service. The Word also adds, "He that overcometh and keepeth my works unto the end, to him will I give power to the nations.

The discouraging words to those at Sardis are: I know thy works that thou hast a name, but are dead. I have not found thy works perfect before God. Philadelphia hears the joyous words that thou has kept my word and have not denied thy name. The works mentioned of the Laodiceans were that they were neither cold nor hot.

Am I faithfully abounding in every good work, works that are not lukewarm?

Sister Mary Sue Moss  
Dallas Center, IA

## THE WAY

John 14:4, "And whither I go ye know, and the way ye know." Verse 6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Prov. 16:25, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 21:2, "Every way of a man is right in his own eyes: but the Lord pondereth the hearts."

John 14:5b, "...and how can we know the way?"

Unfortunately many follow their own way. Matt. 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Luke 13:24, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Comparing our way to that of the children of Israel, Exodus 13:17-18, "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near;

for God said, Lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt." See I Cor. 10:13. Please read Exodus 32:7 and Deut. 9:12-20.

The people were discouraged because of the way and they spake against God and against Moses. Because of their murmuring and complaining, God sent a fiery serpent among them and many were bitten and died. But God told Moses to make a fiery (brass) serpent and put it upon a pole, and when any were bitten when he looked upon the serpent of brass he lived. Num. 21:4-9, II Kings 18:4, John 3:14.

When we look to Jesus and walk in His way we live. He has brought a new and living way. The law had a shadow of things to come, but in Jesus we have the living way. Read Heb. 10:1-25.

Psa. 25:9, "The meek will he guide in judgment: and the meek will he teach his way."

Psa. 139:23-24, "Search me, O God, and know my heart:



try me, and know my thoughts:  
And see if there be any wicked  
way in me, and lead me in the  
way everlasting."

May we all walk in the way  
of the Lord.

Brother William Carpenter

## POPULARITY OR PRINCIPLE?

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:3

Thus were the original deacons chosen. Those that did the choosing were serious about their work. They had seen great things of God and desired that God would continue to get the glory. In order to do this, they had to give themselves "continually to prayer, and to the ministry of the word." (Acts 6:4) They were in a warfare. Already the battle lines had been drawn. Each had his work and the needs of the church were being addressed.

God's work is serious. Nothing can be left to chance. In politics, as our recent election attests, popularity is everything. A man is not necessarily chosen because he is the best man for the job. He might be the best looking, or have the best personality. Whether he can do the

job seems to be a secondary consideration.

If a girl is seeking a husband and she finds someone to whom she is attracted, and she says, "I will be able to make something of him in time," she will probably fail. Her choice should be someone of honest report, not someone of substandard morals that she thinks she can change.

God's work has not changed, even in these modern, permissive times. We must still be serious about it. We must go about our Christian work as though we shall give an account. This includes the selection of offices, even those offices which seem to us to be unimportant. Politics and popularity must be excluded. Unfortunately, there are many who vote in elections that are not mature enough to make the right kind of decision. We must be willing to take time and care to educate everyone to be concerned about the needs of the church.



Nepotism is a consideration when choosing officials. A son or brother of an elder is not exempt from an office just because he is related. Is the candidate of good report, full of the Holy Ghost? This is what is important. We must be careful of "the popular choice" or whether he comes from the right family.

Once I was at a meeting in which a young man, recently

ordained, was preaching. I heard a young sister say, "He gives me goosebumps!" This is not a qualification for a minister. In this day where advertising sells us everything, including our president, we need to, more than ever, base our choices on honest qualifications, on a relationship with the Lord, and not on our carnal opinions.

Brother Lynn H. Miller

## GROWING IN LOVE

"We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity (love) of every one of you all toward each other aboundeth." II Thessalonians 1:3

This manuscript is speaking primarily of those within our fellowship especially those of our congregation. This is from my own experience but we believe it can be a helpful experience for others.

The first step in growing in love is from bitterness to acceptance. We were greatly convicted by the Holy Spirit that a bitter spirit is sin. But we also had the peace that acceptance

is not to accept every new idea or trend. We can accept a brother or sister without giving our approval of their outward appearance. We also feel free to continue to contend for our traditional practices and beliefs. We became aware that to greet a brother while not accepting him is hypocrisy. Also like the Pharisees we can fall into the trap of finding the faults of others while dismissing the failures in our own life.

While acceptance is an important step it should not end there. We must go from acceptance to Christian love. Without a doubt some individuals are easier to love than others. But Paul speaks of "the

charity (love) of every one of you all toward each other." I find it especially hard to love individuals who I see as having a rebellious attitude. But when you realize that Christ loved us while we were yet rebellious sinners it should make it easier. But, as in our first step, true love is not accepting everything an individual does or says. In fact that is not godly love. The current growing trend of loving everyone "exactly where they are" without warning them of God's wrath towards their lifestyle is actually a form of hatred. In our humble opinion this also includes worldly attire. We have said many times that plain dress is not a part of our salvation but it is a part of our witness, and we believe, a part of our unity. This should not be taken to mean that plain dress guarantees unity. Unfortunately some very plainly dressed individuals lack true love. The history of plain organizations plainly shows this. Probably plain groups are the most guilty of dividing over "simple matters" of all Christian organizations.

The third step we wish to look at came about through an opening of a brother. He encouraged us to "be a father" as

the apostle Paul was to Timothy and others. Paul, of course, would not have accepted the title "Father Paul". I was, personally, greatly convicted when I heard this. It occurred to me that I have a great love for my daughters although theologically we are "miles apart". God gave me the desire to "be a father" to all our young people, who make up the majority of our congregation. Without them knowing the steps I had gone through, I suddenly found a much closer relationship with our younger members. This was the work of the Holy Spirit because of my obedience to follow what He convicted me of. I was also convicted of being in error concerning the work of teaching morning Bible study. Our young people who were voted into this position have done an excellent job! I still believe the older members should set the example both in word and deed for the younger generation. Unfortunately, in my humble opinion, the modern trend seems to be just the opposite.

While in my mind growing in love is most important for "those of like mind" I believe it also includes those of different

persuasions. While the modern ecumenical church movement speaks much of love it fails to recognize what true Bible love includes. As with our congregations, loving those outside our understanding does not mean accepting everything they teach or practice. I find it difficult to define a false teacher or prophet in many cases. While I believe we have been far too much influenced by radio preachers and other Christian faiths, I recognize many of them as fellow brothers and sisters in Christ. In my "mail ministry" efforts, give God the glory for any good, the majority of those on the mailing list is not of the plain faith. Yet I have established Christian camaraderie with several of them. I even have some who address me as "brother" when writing and I address them the same. Of

course, the majority of them "try to straighten me out in my theology". Politics have especially been a sore spot with many.

Christ taught that we should even have Christian love for our enemies. Would this include false teachers and prophets? We should treat all individuals with the respect we desire no matter what their lifestyle. I have shared with many, in love, that we are neither Catholic nor Protestant. That the Catholics killed the Protestants and the Protestants killed the Catholics and both killed the Anabaptists, while the true Anabaptist killed no one. May our desire be to grow in love as Christ and the apostles taught.

Brother James M. Hite  
816 E. Birch St.  
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## **BIBLE STORY**

### **JOSEPH IS SOLD BY HIS BRETHREN**

Genesis 37:12-36

Rudy Cover

Jacob was living in the vale of Hebron and he sent Joseph to the city of Shechem to see how his brothers were getting along with their sheep. So Joseph came to Shechem which was

about sixty miles from home, but his brothers were not there. A man who lived near Shechem told Joseph that he heard his brothers say they were going to Dothan. Shepherds feeding



sheep had to go where the best feed was and sometimes traveled a long way to find pasture for their flocks. Joseph went to Dothan which was eight miles farther.

Joseph's brothers were at Dothan and when they saw Joseph coming a long way off, they hated him so much that they decided to kill him. And they said, "Behold this dreamer cometh. Come now therefore and let us slay him and cast him into a pit and we will say, 'Some evil beast has devoured him: and we shall see what shall become of his dreams.'" Reuben was the oldest son of Jacob and he loved his father and knew how much Jacob loved Joseph. When he heard of his brothers' plan to kill Joseph he said to them, "Shed no blood but cast him into this pit that is in the wilderness." This he said that he might save Joseph's life and deliver him to his father again.

But it didn't work out as Reuben had planned. The brothers took the coat of many colors from Joseph and lowered him into the pit which was dry. As they sat down to have their

lunch they looked up and saw a caravan of Ishmeelites, coming from Gilead with camels carrying spices, balm and myrrh, going down to Egypt.

Judah, another brother, had another idea! He said, "What profit is it if we slay our brother and conceal his blood? Let's sell him to the Ishmeelites and let not our hand be upon him." This seemed to please the brothers and they sold Joseph for twenty pieces of silver. When Reuben returned and Joseph wasn't in the pit he was very upset and said, "The child is gone; and now what am I going to do?"

And they took Joseph's coat and killed a kid and dipped the coat in the blood. Then they took the coat home to their father, Jacob, and asked him if this could possibly be his son's coat.

Jacob was grief stricken and mourned for Joseph many days and he would not be comforted.

But God had a plan for Joseph.

Selected from  
October 15, 1974  
issue of the Bible Monitor



## THE BIBLE MONITOR

J. F. Marks

The Bible Monitor has been coming into my home about 15 years. I feel that I could not be without it and prize it of great value. It is very helpful in building us spiritually and pointing us to the things that are most necessary for us in this world. It has been a great help to me and has brought much comfort and consolation.

News of the Dunkard Brethren people from hundreds of miles away does one's heart good to read. Articles, of like precious faith, from people many miles away are certainly encouraging. Although many valleys and hills may be between us and separate us personally, I am made to feel there is unity in the faith of Christ.

Ever since I have been in the church I have heard many ministers of the Dunkard Brethren church from many congregations from all parts of the nation. From what I have heard I am convinced that there is unity for the faith once delivered to the Saints.

The minister's work is to preach God's word and I see a great effort being put forth in the

church in this line. If they are true to this great responsibility it will bring a great reward. As I view the past I notice some who preached God's word whose work in this world is over. Sometimes to pass time away I re-read some Bible Monitors from years past and I have noticed some contributors have gone to their reward and have given up the important task of being faithful to the church.

God's word is standing sure and steadfast regardless of changeable humanity. Are we thankful enough and do we fully realize the value of the great privilege to have in our homes something that teaches our precious faith from hundreds of miles away? Though many hills and valleys may divide us personally, we should be united in our prayers for the work and duties of the church.

We should especially pray for those who have great tasks upon their shoulders. We should pray for one another that we may continue faithful. Also we should pray for those who are outside the ark of safety in order that they may see their lost condition. How

it brings joy to the heart to meet together with those of like precious faith from far and near.

Having words and news from churches come into our homes is a foretaste of the future blessings of the faithful in God through Christ. I often think how hard we take it when one becomes weak and sickly in this fleshly body. I am made to wonder if

we fully realize how much worse it is to become weak and sickly spiritually. Let us pray and work for the up-building of the church and the Bible Monitor that it may continue to prosper and through it many souls may find the way to God.

Selected from March 1, 1949  
issue of Bible Monitor

## THE DUNKARD BRETHREN MISSION IN KENYA

The Dunkard Brethren Church is currently working with four churches in western Kenya, East Africa. The goal of our mission work is to establish these churches with mature and faithful leaders who can guide the flock of God. Eventually, we would like to see the churches working together in a functioning brotherhood. Since beginning mission work in Kenya, sin problems with church leaders have been too frequent and very destructive. More and more, we understand the importance of good leadership.

Two missionary families (the Ray and Cheryl Noecker family and the Steve and Mary Lou Clapper family) are living in Kapenguria, Kenya. Ray and

Steve preach and teach in the churches and assist the Kenya ministers. They participate in the Kenya Mission Board (a leadership group consisting of the missionaries and ministers which oversees the churches).

The Kapenguria Congregation has its meeting house on the mission compound which is beside the interstate highway. Since the missionaries live beside the church building, many opportunities for interaction with the people exist. Unfortunately, this has created some problems and confusion as people bring issues to the missionaries instead of the leaders of the church. The Kapenguria/Makutano area is in the West Pokot District and offers various job

opportunities compared to the more rural areas. This cosmopolitan town includes people from many different tribes. Similarly, the church is also made up of people from various tribes (mostly Luya, Turkana, and Pokot). The church has many families with children at home but relatively few older people. Average attendance is around eighty five. The ministers in this church are Brothers Hosea Ambundo and Gilbert Amaswache. Both are skilled preachers. Hosea and his wife, Florence, operate a tailoring business. Gilbert runs a wood shop. Besides the ministers, others in the congregation assist with preaching and teaching. The sisters in this church meet weekly for prayer and fellowship.

Heading north on the interstate highway and down the mountain from the mission compound about thirty minutes lies the town of Chepkorniswo (the West Pokot District). This semi-arid area lacks fertility. Most earn their living by farming and raising animals. Other opportunities for employment are few (mostly through the schools or small business). Sadly, many of those who have no outside employment perpetually struggle

to survive. The vast majority of the population is Pokot. Brother Francis Kedireng is the pastor of this church. He is an older man who depends on the land and livestock for his livelihood. He learned to read using his Bible. His wife Loice always has a testimony to share. This couple has seen many changes in their lives, but the greatest has been their salvation in Jesus Christ. Brother Philip Lokapel is a gifted teacher, interpreter, and willing servant in this church. These believers excel in singing. Songs used are in Swahili (hymns and choruses) or Pokot (choruses). Average attendance is around sixty. This congregation has been plagued with sexual immorality over the past number of years. Attempts to remedy this problem have been few and mostly ineffectual. Brother Steve Clapper is working with this church and its challenges. There is a pressing need for calling capable leaders, and it appears that God has provided some men with potential. Wisdom is needed to select and mentor the right men for this responsibility.

Continuing on the interstate highway north of Chepkorniswo for about forty five minutes brings you to the town of Ortum



(West Pokot District). The road goes from very good to bad and then to abysmal. Travel is slow, bumpy, and dusty. Ortum is similar in demographics, employment opportunities, and climate to Chepkorniswo. A climatic exception is the mountain that towers above Ortum. The mountain gets more rain in certain sections and some of the land is very productive. Crops include onions, watermelon, maize, and some other grains. Previous ministers in this church were removed as their unfaithfulness became apparent. Brother Ray Noecker spends most Sundays and Tuesdays working with this congregation. Brother Richard Lamoi regularly teaches and leads church services. Average attendance is around sixty. There is a great need for leaders in this church. Currently, none seem to meet the Scriptural qualifications. It could take years of work before any leaders are called.

From the mission compound, a roundabout trip east of more than an hour ends at Chesubet, high in the mountains. Chesubet is in the Marakwet district. This land is productive and beautiful. Chesubet and the surrounding area saw much violence in early 2008 after the Presidential

election. The animosity among the various tribes currently lies dormant. Cattle thieves still strike sometimes at night. These Christians have seen many difficult times, but their God has delivered them out of them all. Brother Joseph Okemo is the minister and has developed a good working relationship with a group of men in the church. Together, they preach, teach, lead worship, and deal with issues in the congregation. Average attendance is around seventy five. In this and all of our churches, teaching and encouragement is needed for people to work hard and manage their resources wisely.

In the years that the mission has been working in Kenya, many lessons have been learned. These include: that the conversion of people through faith in Jesus Christ provides the only real hope for individuals, families, and cultures; that financial gifts do not produce spiritual growth in people and churches; and therefore, that providing the truth of God's Word helps people the most. We have seen people changed by the grace of God.

Oversight of the mission comes from the African Mission Board which is composed of



five ministers who have much experience with the work in Kenya. Please pray for us as we continue in this work of faith and labor of love. If you would like to receive our newsletter, please

send an email to [clappernews@hotmail.com](mailto:clappernews@hotmail.com) indicating your desire.

Brother Steven Clapper  
[clappernews@hotmail.com](mailto:clappernews@hotmail.com)

## **COMMUNICATION TECHNOLOGY:**

### **Understanding the Complexities**

#### **And**

### **Avoiding the Pitfalls**

From a Christian/Anabaptist Worldview

A ministry of the Leadership of the Dunkard Brethren Church

A program developed by the Media Study Committee will be presented at a weekend meeting hosted by the Shrewsbury, Pennsylvania, Congregation on March 20-22, 2009.

#### **Background and Development of the Media Study Committee**

In the June 2006 meeting of Standing Committee of the Dunkard Brethren Church, an Elder brought to the table some of his concerns about the widespread use of the Internet among our people. In his discussion, he presented four points:

1) Presentation of accurate information and facts on the Internet, both good and bad.

2) Scriptural presentation of the purpose and methods of the demonic host.

3) Scriptural call to Holiness.

4) Scriptural blessings and benefits of Holiness.

After a lengthy discussion a motion was offered that "A Committee of four be appointed by Standing Committee to study the use of the Internet and modern media technology and present to the church membership the pros and cons of its use. Along with this presentation there should be companion presentation on scriptural holiness as the biblical basis of our daily choices and also the dangers of the devil's

devices.” The four Elders then asked Brother Phil Gish to present the concluding message on holiness for this presentation. Those participating include Bob Lehigh (First District), Lloyd Lorenz (Second District), Mark Andrews (Third District), and Mark Cordrey (Fourth District).

### **The Development of the World Wide Web**

The use of communication technology is rapidly gaining a foothold in our lives despite our resistance to using things we don't understand. It has been said that necessity is the mother of invention. When the Cold War was at its peak in 1957, the Soviets launched Sputnik, the first man-made satellite. Americans and President Dwight D. Eisenhower, shocked by the event, understood the advance in science and called for the United States to strive for a technological edge. President Eisenhower created Advanced Research Projects Agency (ARPA), where effort would be directed toward computer science. Existing computers were very large, data was stored on magnetic tape or punch cards, and no process was available to network computers together.

This all changed when ARPA created the network ARPANET. ARPANET created many of the protocols used on the Internet today. ARPA's primary focus was cutting edge research and wasn't interested in running a communications utility. Until the early 1980's the connections were restricted to military sites and universities for sharing information between scientists and educators. Interest in wider-spread networking grew and restrictions began to ease until 1994 the Internet became a decentralized system. Growth of Internet use accelerated with availability of e-mail and commerce.

Today, with the creation of Web 2.0, 93% of teens (age 12-17) use the internet daily as a venue for social interaction. Communication patterns are shifting as options grow – Internet, IM (Instant Messaging), texting, cell phone, and social networking sites. Online teens now have access tools that can gain them 15MB of fame or notoriety. Our generation is documenting itself like no previous generation with online content and conversations.

How will communication technology affect the develop-

ment of social skills that are necessary in a healthy family, church or community?

Do parents understand the complexities of a technology which is sometimes better understood by their children?

Historically and biblically, tools developed by men for good are twisted by Satan to bring grief and destruction upon men. How can communication technology be used for the benefit of God's Kingdom and avoid the potential dangers? Are we as separated from the world as we think we are?

Unless we are willing to objectively look at these questions, we will consume our days texting, e-mailing, blogging, and browsing in virtual space until we have totally isolated ourselves from the ones which are within arms' reach, whom we love and care about the most. These sessions will address these and many other issues. We welcome you to come with an open and prayerful heart.

**Session 1**  
**An Introduction to the**  
**Benefits and Dangers of**  
**Media Technology**

-Brother Mark Cordrey

**Session 2**  
**Examining the Covert**  
**Methods and Messages of**  
**Media**

Media and technology are affecting us in many negative ways despite reassurance that it will make life more convenient and enjoyable. Mobile technology has blurred our physical boundaries, such as home or work, to such an extent that we don't know if we are at home or work. This session will examine the subtle devices that are adversely changing our social structures and will dramatically impact our lives in the future.

-Brother Lloyd Lorenz

**Session 3**  
**Chronic Logged-On Disease**  
**(CLOD)**

The Lord blesses us with twenty four hours a day in which to participate in "life". Today, we have access to the Internet, which presents us with quicker and more comprehensive interaction with friends and their lives. This session will address specific areas of the Internet such as social networking sites and related concerns for the believer.

-Brother Lloyd Lorenz



### **Session 4**

#### **Appropriate and Productive use of the Internet**

The Internet is available for use in many facets of contemporary life. This session will feature the positive and productive uses of modern communication technology in our business, educational, and personal lives, while also highlighting the convergence of different types of technology around Internet use.

-Brother Mark Andrews

### **Session 5**

#### **Technical Solutions in Internet Use**

While personal holiness and Spirit control are the preferred methods of maintaining purity in internet use, we recognize that a part of personal holiness is to "make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:14). Refusing to "make provision" sometimes entails the intentional construction of safeguards that shield us from "real and present (moral) dangers". In this session, we offer information about tools that will help us to purposefully avoid Internet pitfalls.

-Brother Mark Andrews

### **Session 6**

#### **Question and Answer Session**

At the beginning of the meeting, you will be given cards on which you may write questions you may have about the topics under discussion. During this session, the speakers will answer questions relating to communication technology.

-Brethren Lloyd Lorenz,  
Mark Andrews, Mark  
Cordrey, Bob Lehigh

### **Session 7**

#### **Practical Moral Solutions for Online Safety**

This session will highlight the importance of maintaining relationships with the Lord, a person's family, and the church family in the midst of his or her use of the Internet and communication technology. Included will be practical moral solutions to assist in keeping the online experience safe for all members of the family.

-Brother Bob Lehigh

### **Session 8**

#### **Aspiring Unto Holiness**

The goal of this entire week-end is to give the knowledge and tools to safely navigate modern technology. But without a relationship with the Lord and

a yielding to the Holy Spirit, all human effort will be in vain. "Not by might, nor by power, but by my spirit, saith the LORD of hosts." (Zechariah 4:6)

-Brother Phil Gish

This program will begin on Friday evening, March 20, and run through Sunday Noon, March 22. Plans are made to host this meeting at a rented facility (and not at the Shrewsbury Dunkard Brethren Church). As

stated above, plans are being made to present this program in all four Districts of the Dunkard Brethren Church. Details about the time and place of this meeting in the First District can be obtained from:

Merle and Cindy Sweitzer

13227 Fishel Road

Felton, PA 17322

Phone: 717-993-2637

e-mail:

mandcswitzr@juno.com

## OBITUARIES

### LUELLA FERN SMITH

Sister Luella Fern (Myers) Smith was born on June 3, 1929 at Waynesville, Missouri to Foster Everett and Fern Ollie (Goodrich) Myers. She went to be with her Lord and Savior at the age of 79 years, 5 months and 13 days on November 16, 2008 at her home at McClave, Colorado with her family at her side.

She grew up in the Bristol-Hartman area, attending school at Bristol and Granada. She married Warren Christian Smith on November 21, 1946. To this union were born three children: Roland Foster Smith, Christine Kay Smith Shelton, and Aurelia Fern Smith Jackson.

Luella was baptized August 1947 and became a member of the Dunkard Brethren Church.

Luella worked many years as a Nurse's Aide at Bent County Nursing Home and Hospital, and as a Home Health Care worker in Prowers and Bent counties. She volunteered many hours at Sandhaven Nursing Home and Mary and Martha Ministries.

Luella is survived by her husband of 62 years, Warren, her daughters Christine Shelton of McClave, Colorado and Aurelia Jackson of Norcatur, Kansas, sons-in-law Elwin Shelton and

Dewayne Jackson, daughter-in-law Peggy (Danny) Lund of Newcastle, Nebraska, her brothers Ivan (JoMae) Myers of Union City, California and Eldon (Dorothy) Myers of Lamer, Colorado as well as her brothers-in-law, Al Fuller of Lamar, Colorado, Frank (Marilyn) DuVall of Lamar, Colorado, Travis Cooper of Minden, Louisiana, Lee (Diane) Wertz of McClave, Colorado and sisters-in-law, Betty (Gerald) Myers Horn of Ft. Lupton, Colorado, Juanita (Oty) Reed of Montrose, Colorado, Dorothy (Don) Weins of Lakewood, Colorado, and Helen Smith of Las Animas, twelve grandchildren, twenty three great-grandchildren and a host of relatives and friends.

She was preceded in death by her parents and parents-in-law Emery and Aurelia Wertz, her son Roland, her brother Wayne and her four sisters, Wyona Cooper, Pamela Heck, Leona Fuller and Freda DuVall, and brother-in-law Orvis Smith.

A memorial service was held November 22, 2008 at the McClave Dunkard Brethren Church with Elder Gordon Jamison and Brother Wesley Miller of Quinter, Kansas officiating. Burial followed at the McClave Cemetery.

#### Note of Thanks

Thanks to each of you for your prayers, cards, and remembrances during Luella's illness. We appreciate the kindness and support given during this time following her death. Our precious wife and mother is free from her pain, and we rejoice to know that she is with our Lord, whom she faithfully served. What a blessed comfort, to know that we shall see her again. We are thankful for friends and family during this time of separation. Even so, come Lord Jesus.

The Family of Luella Smith, Brother Warren Smith  
Christine and Elwin Shelton, Aurelia and Dewayne Jackson

#### MARY ELIZABETH HARTZ

Sister Mary Elizabeth Hartz, 70, of 157 N. Lincoln Street, Palmyra, Pennsylvania, died Saturday, November 8, 2008 in the Good Samaritan Hospital, Lebanon, Pennsylvania.

Mary was born February 4, 1938 at the Bechtol Farm, located on Indian Rock Dam Road, York County, Pennsylvania. Her parents



were Clarence Mervin and Shella Anna (Rottmiller) Stump. She was baptized September 16, 1951 by Elder Joseph H. Myers and was a member of the Shrewsbury Dunkard Brethren Church.

On August 17, 1957, Mary joined hands in marriage to Paul Albert Hartz, Jr. There were no children to add to this union but Paul was an elementary school teacher and Mary enjoyed going to school with him to act as a teacher's aide and would enjoy it when the school group would go on school field trips together, because then she could act like she had "many children". Paul was a minister of the Gospel as well, so Mary enjoyed the many, many times that they would go together for evangelistic Revival meetings.

Mary was a homemaker who enjoyed crocheting, embroidering and quilting and gave away many of her wares.

Sister Mary was concerned for the lost and those who were slipping from the brink of the "Ship Zion". She loved the good old-fashioned hymns of the Church and found herself in the House of the Lord whenever she was able to go. At the time of her passing, she was a member of the Mohlers Dunkard Brethren Church.

Surviving her in addition to her husband, Paul, are two brothers; John Stump and wife Rita of Bernville, Pennsylvania and Paul Stump and wife Mary of Englewood, Ohio; and one sister, Ruth (Stump) Burtner and husband Barry of Red Lion, Pennsylvania plus many, many nieces and nephews. Seven siblings preceded her in death, Maurice, Edward, Delma, Russel and Joseph Stump, Valeria Sweitzer and Luella Shuman; her father, Clarence on October 13, 1949 and her mother, Shella on July 19, 1967.

Funeral services were held Wednesday, November 12, 2008 at the Palmyra Church of the Brethren with Elders Robert Matthews, Jr., John Ludwig, Jr., and Robert Yohe having the service centering around the thought of "Preaching Salvation to the Lost", which was what Sister Mary had chosen. Songs that were sung during the service were Mary's choosing: "Where the Gates Swing Outward Never", "There Waits for Me a Glad Tomorrow", and "I Will Meet You in the Morning". The burial service was at Gravel Hill Cemetery, Palmyra, Pennsylvania with Elder William Jones' exhortation that we need to prepare for the great and wonderful meeting in the air! We shall all be changed in a twinkling of an eye. Are we ready to meet our God?

As the body was lowered into the ground to await the resurrection, the family and friends sang, "Face to Face with Christ my Savior".

We are left with many precious memories and will miss her kind, caring attitude and quiet ways. Her loving presence will be missed by family and friends. We commit her into the hands of our Heavenly Father and anticipate the joyous Reunion in Heaven.....Some Sweet Day!

The Family

### A SISTER APPRECIATED

Our sister's death, has once again, reminded me just where,  
I need to take, for older folks, more time to show I care.  
When news had come that her dear soul, to its reward had went  
I wished I had another chance to say, how much she meant.  
Why do we always seem to think that time will be around,  
And then before we really know it, it's no-where to be found.  
These older folks who fought their fight and stayed within the race,  
Have given me a "hardy" path that I, these steps may trace.  
When hurried in this life I seem, their patience speaks to me,  
And shows me that in future years how slower life will be.  
I always want to keep in mind, throughout the many years,  
My elder brother, sister's work through labor, toil and tears.  
To this I say a "Thank You", in your faithfulness to God,  
And keeping worn this Godly path that we who follow trod.  
-Debbie Winand

## MARRIAGE

### WENGER-LEHMAN

Dan Lehman, son of Clair and Eunice Lehman and Louann Wenger, daughter of Raymond and Louise Wenger were united in marriage on October 18, 2008.

They reside at 290 Warm Springs Rd., Chambersburg, PA 17202. Phone 717-709-0607

**NEWS ITEMS****NOTICE**

All reports from the various boards including audited financial summary sheets should be in my hands by April 1, 2009. All queries and other business for General Conference should be in my hands by April 15, 2009. Thank you.

Marlin Marks, Writing Clerk of General Conference  
429 Summit Drive  
Red Lion, PA 17356  
717-246-9193  
marlin.marks@metso.com

**HART, MICHIGAN**

Lord willing, the Hart Congregation will be holding their Spring Lovefeast, March 7 through 8, 2009, beginning Saturday at 11:00 A.M., 2:00 P.M. and 7:00 P.M. Sunday morning worship 8:00 A.M., 10:00 A.M. and 7:00 P.M.

We invite all to come and worship with us anytime you can.

Sister Nancy Marks, Cor.

**PLEASANT RIDGE, OHIO**

The Pleasant Ridge Congregation will be having their revival meetings beginning Friday, March 20 through Sunday, March 29. The speaker will be Bro. Wes Miller from Quinter, Kansas. There will be a potluck both Sundays and the last service will be at 2:00 P.M. on March 29.

Please pray for Bro. Wes and Sis. Michelle as they come to us and for each one who attends these services.

Sister Martha Heer, Cor.

**REVIVAL MEETING**

Lord willing, Revival Meetings will be held at Marsh Creek Independent Brethren Meetinghouse from March 25 through 29, 2009. Brother Lynn H. Miller from Mohler's Congregation will be the evangelist. Please pray for these meetings that God may receive the glory due His name. Location of Marsh Creek: From Route 30, at 3 miles west of the Gettysburg Square. Turn left on Knoxlyn



Road if coming from the east or turn right if coming from the west. About 1 mile turn left on the Black Horse Tavern Road at the creek. The church is on the left.

Sister Ruth N. Miller, Cor.

#### LITITZ, PENNSYLVANIA

The Lititz Congregation is planning their spring revivals starting Thursday April 2 and ending April 5. Services will be at 7:30 P.M. nightly. The last service will be at 2:00 P.M. Sunday afternoon. There will be a potluck dinner at church for all who care to stay.

Bro. Michael Wray from Plevna, Indiana has consented to be our evangelist. Pray for him as he brings forth the word that souls will be saved. Everyone is welcomed.

Sister Miriam Snyder, Cor.

#### PLEVNA, INDIANA

The Plevna Congregation is looking forward to holding a one week revival meeting with Brother Mark Cordrey from Modesto, California as our guest speaker. Services will begin Sunday April 5 at 9:30 A.M. Evening services will be nightly at 7:30 P.M. Lovefeast will begin Saturday, April 11 at 2:00 P.M. with Examination service and the Lovefeast following in the evening. Plevna will also host District Meeting the same weekend April 10 and April 11. There will be fellowship meals and also activities in the afternoon for the young at heart. Everyone is welcome to come and worship with us. Please keep Brother Mark in your prayers as he prepares for the services.

Sister Jane Lorenz, Cor.

#### DALLAS CENTER, IOWA

The Dallas Center Congregation is planning to hold revival meetings March 29th through April 5th. Brother Jeremiah Johnson from Hart, Michigan will bring the message each evening. Communion Service is planned for April 4. All are welcome to worship with us. Pray for revival.

Sister Laura Hawbaker, Cor.

**THANK YOU**

I wish to thank all the Brethren and Sisters who remembered me in prayers, cards, visits, telephone calls or whatever it might be, when I was in the hospital and while convalescing at home. The operation went very well and I'm making an excellent recovery.

In Christian love,  
Sister Miriam Snyder

**AFRICAN REPORTER**

The second edition of the new African Reporter has just come out. If you would like to receive this publication, please contact Brother Steve Clapper at [clappernews@hotmail.com](mailto:clappernews@hotmail.com). To view previous editions, look on the website: [www.dunkardbrethrenchurch.com](http://www.dunkardbrethrenchurch.com).

Sister Lorraine Lorenz

**ADULT SUNDAY SCHOOL LESSONS FOR APRIL 2009**

April 5 – Sorrow Turns to Joy – John 16:17-33

1. What event would cause their sorrows and what event would turn their sorrows to joy?
2. Explain the sense of the term “world” when Jesus said, “I have overcome the world.”

April 12 – The Resurrection – Daniel 12:1-13

1. Which resurrection does the prophet Daniel speak of in verse two?

2. What book does the author reference in verse one?

April 19 – Glorify – John 17:1-12

1. Define the words “glory” and “glorify”.
2. Give an example how Christ is glorified in those that were/are given Him.

April 26 – Unify – John 17:13-26

1. How does unity come in Christ’s kingdom?
2. How do you recognize the true oneness that Jesus speaks of?

## **YOUNG PEOPLE’S SUNDAY SCHOOL LESSONS FOR APRIL 2009**

April 5 – The Talents – Matt. 25:14-29, Luke 19:12-24

1. In the parable of the talents what do the “goods” represent?
2. What are the differences between the two parables and what different lessons do they teach us?



## April 12 – The Resurrection – Matt. 28:1-20

1. Comment on the mixture of emotions: fear and great joy.
2. What was the sentence upon a Roman soldier that was proven to be asleep when on guard?

## April 19 – The Rich Young Ruler – Matt. 19:16-30

1. What truth was Jesus attempting to bring this young man to, when He said, "There is none good but one, that is, God"?
2. How is it that riches have the potential to keep us out of the kingdom?

## April 26 – Good Samaritans – Luke 10:25-37

1. For what purpose, other than to learn, might we ask an important question?
2. Share a story from your own experience where you had an opportunity to be a "good Samaritan".

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# BIBLE MONITOR

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## LIFT YOUR GLAD VOICES

Lift your glad voices in triumph on high,  
For Jesus hath risen, and man shall not die;  
Vain were the terrors that gathered around Him,  
And short the dominion of death and the grave.

He burst from the fetters of darkness that bound Him,  
Resplendent in glory, to live and to save;  
Loud was the chorus of angels on high,  
The Savior hath risen, and man shall not die.

Glory to God, in full anthems of joy;  
The being He gave us death cannot destroy;  
Sad were the life we may part with tomorrow,  
If tears were our birthright and death were our end.

But Jesus hath cheered the dark valley of sorrow,  
And bade us, immortal, to Heaven ascend;  
Lift then your voices in triumph on high,  
For Jesus hath risen, and man shall not die.

-Henry Ware Jr.

## THE DARKNESS AT NOON

We rejoice in the noontime when the sun is the highest so there are few shadows. Conversely, darkness, even as shadows, carries a foreboding message. Darkness is associated with the evil that often takes place in the dark of the night. The black of night is a picture of sin and its evil ways. Darkness not only conveys a message of fear and evil but actually contributes to that evil.

The scene on Golgotha's hill on the day Jesus was crucified was, at the beginning, like any other spring day. It may have been cool in the morning, but warmed as the hours passed. There was plenty of light as the Roman soldiers moved their prisoners from Jerusalem to the place of the crucifixion.

There was a little pause as the tortured and weary Jesus broke down under the load of His cross. A man standing nearby was quickly enlisted to perform this service. Outside of this little glitch in the well organized event everything continued on schedule. It did not take long to strip the prisoners, divide their clothing, and nail them to the crosses that lifted them between heaven and earth to suffer their fate as the worst of offenders. There was plenty of light for the crowd to gather so they might taunt and ridicule the unfortunates who were providing their entertainment that day.

As Jesus was lifted between heaven and earth, He spoke of forgiveness, care of His earthly mother, and salvation of one of

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## THE BIBLE MONITOR

## APRIL, 2009

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those who was suffering a similar, though deserved, punishment. Then, suddenly, at noon, when the sun should have been the brightest, it became dark. It was night for a period of three hours. The darkness of sin was at its greatest power. There Jesus bore the sins of the world. He bore the sins of the past, present and future. The physical darkness matched the spiritual darkness that seemed to be in ascendancy. However at the end of that period of darkness, Jesus could cry out in victory that it was finished. He had borne the load; He had paid the price; He had accomplished the task His Father had given Him. He had endured all that Satan could throw at Him. He had endured all that was necessary to seal the forgiveness of those sins and those who committed them. Satan had thought it would be victory for him if he could destroy Jesus, but that very action proved to be the ultimate, eternal defeat of Satan.

As God accomplished His plan at Calvary, the daylight reappeared. The soldiers checking the condition of those who had been crucified found Jesus had already expired, but to be sure, thrust the spear into His

side, emptying His heart's blood and water, symbolizing salvation through the blood and the water.

In the returned light those who were concerned about the body of Jesus could see to remove it from the cross and hastily prepare it for burial in the borrowed tomb. In the afternoon light His body was buried so they would know where it was laid. The tomb was sealed with Pilates signet and the guard was set to keep watch.

Those who returned on the first day of the week found the very burial place where He had been laid on Friday, but they found it empty. He had risen. His sacrifice for the sins of the whole world had been approved and accepted by God as appropriate and effectual.

Although we live in a supposedly enlightened age, we often wonder whether the true condition of the world is actually more like the darkness while Jesus was on the cross. The world celebrates the light represented by the abilities, talents and productions of inventors, artists, scientists, and business promoters. There is a great effort to contrast the greatness of today with yesterday. We are



supposedly much more enlightened in our understanding of men, society, government and science.

Although we benefit from many advances in science, we wonder how really enlightened we are. When we see people living with animal morality, we question how enlightened science is that promotes evolution. When man is nothing more than another species of animals, we cannot expect a lifestyle higher than the animals. When men are but animals they have no need

of God. Forgetting God they dwell in darkness. When man, rather than God, is the center of man's universe, there can be no higher impulse than what a sinful man can imagine.

The darkness of this present age compares to the darkness of Good Friday. That darkness also offers the redemption of today's darkness. If men will but accept His work in the darkness, they can escape the darkness that is so prevalent today.

M.C.Cook

### **I KNOW MY REDEEMER LIVETH**

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25-26

Even most critics acknowledge that Jesus Christ was a living historical person. They even acknowledge that He died on a cross. But they deny that He arose from the grave.

Job said "For I know...." I John 5:13 says, "These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye

may believe on the name of the Son of God." Like the critics, modern day theologians cast doubt on or deny that Jesus Christ is the Son of God.

Job continues, "that my redeemer liveth." These same modern day theologians say that Job could not have been referring to Jesus Christ since he did not know Him. We, personally, believe all the Old Testament Saints believed in the Holy Trinity although they "saw through a glass darkly." Even if they did not, The Holy Spirit spoke prophetically through Job. Adam Clarke, in his commentary, af-



firms this. In reality, Jesus Christ existed at the time of Job in His pre-incarnate state. In order to be our redeemer Jesus Christ had to be "the spotless Lamb of God." Only God is sinless, therefore Jesus Christ was God the Son.

How do we know that "our redeemer liveth"? First of all, we know through the Written Word, the Holy Bible. So, in reality, to deny the infallible Word of God is to deny Jesus Christ as your redeemer. We will allow God to be the final judge of the destination of those caught up in modernism and post-modernism, but we fear for their souls. Secondly we can have a personal experiential fellowship with Jesus Christ. As C. Austin Miles the author of the hymn "In the Garden" says,

And He walks with me,  
And He talks with me,  
And He tells me I am His own,

Aspiritual experience can be dangerous. An emotional salvation experience is not necessary. What is important is what transpires after the initial salvation. Our Pietistic heritage promotes an individual personal salvation. If this does not produce joy in our heart something is wrong! Some groups teach that you can only

hope you are saved. But our previously quoted verse from I John says we can know that we are saved.

Job again speaks prophetically about a time in his far distant future. "And that he shall stand at the latter day upon the earth." Job proclaims that Jesus Christ would be born of a virgin and put on human flesh. But he speaks also of His second coming. In order for a second coming Jesus Christ had to arise from the grave. Some of the cults say this was a spiritual resurrection. But according to Scripture He will return in the same body the disciples saw after His resurrection, flesh and bone.

Job then states that though his body is destroyed (decayed) he will see God in His flesh. Job believed in a bodily resurrection. We can be even more assured because of the resurrection of Jesus Christ, as Paul tells us. We believe that when Christ stands on the earth for the second time He will judge both the saved and the lost. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; those that have done good, unto the resurrection

of life; and they that have done evil, unto the resurrection of damnation." John 5:28-29.

Some teach that Job was speaking of his restoration of health and wealth. While we all desire to be in good health it will not compare with the glory of a glorified body. Not only will we not experience any more sickness but we will no longer have to face the unknown chill of death! Also the blind will see, the crippled will no longer be handicapped and any missing limbs will be replaced.

As for wealth, there is far too much emphasis put on this in modern Christianity. Even those not caught up in the health and wealth theology worry about financial situations. It is normal to desire enough to live on and God promised to supply all of our needs.

But in the majority of individuals the more one has the more one wants. We find this true in our life. It is not easy to be happy in whatever state we may be in, as Paul instructs, but we are striving to accomplish this. We acknowledge that it would be much harder if we lived in a county where starvation is a daily reality. We would perhaps not even be content if we lived in a situation where we literally lived day to day seeking enough. We would be less than honest if we said we did not rely on our good retirement that we receive. Would we be willing to give up all we had if He would require it of us as He did of the rich young ruler?

Brother James M. Hite  
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## **WHY SEEK YE THE LIVING AMONG THE DEAD**

Howard J. Surbey

"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee." Luke 24:6. Did the guards believe this? Did the Chief Priest believe this? Matt. 28:11-15, tells us that the guards believed it and went into the city and told

the Chief Priests and Elders. They took council of the happenings and their effect on them and decided to pay the guards to spread the story that, "His disciples came and stole Him while we slept." My, what a poor illegal, official record of the true

events, but what else could they say unless they were willing to admit that Christ actually arose from the dead.

What an abrupt question our Subject must have been to those devoted, humble women who came early that morning to pay their last tributes to a respected and beloved Master who had been treated so cruel. As they came in the cool, wee hours of the morning, discussing how they would get into the tomb. Here upon arrival it is open, no body is in the tomb, and two men in shining garments ask, "Why seek ye the living among the dead."

Even down through time to our day, no doubt millions of women and men also have been drawn to honor, respect and love this same risen Savior. They have been led, by His life, teachings and miracles, to look to Him as their Savior from the cunning, deceptive devices of Satan which led to eternal punishment.

They have been led to believe that He is not dead, to waste away back to mortal earth, but that He is risen and is at the right hand of God interceding for them. I know that my redeemer liveth. But alas, would

not these angels approach many of these same millions of men and women individually, who have faith in Jesus Christ as the Son of God, and ask the same question, Why seek ye the living among the dead.

Sad to say, to many of these multitudes, this question would be just as startling as it was to the women that early morning. For many are looking for Him among the dead heroes of ages gone by. Many look back to these dead heroes rather than into God's word for their Savior. Many are looking for Him in an image, the work of men's hands. Many are seeking happiness and satisfaction in the inventions and methods of man.

"In him was life; and the life was the light of men." Jno. 1:4 It is still there today, dear reader. We are living in an age when people are restless just as these women were that morning. People have the ambition and facilities to seek for the things. God's word tells us that we have talents, according to our several ability; that our time is short here on earth and God will not always strive with man; and that God is coming again in power and great glory to reward



man according to his deeds in the body. Also many, many believe and realize these facts but still how zealous are they to understand and live God's word?

Many, many times as much effort is spent to disprove, and argue God's word than to carefully, prayerfully and humbly obey it. Many listen to the various ideas of men, pick out what pleases them and there-with are content, without ever thoroughly testing them by God's word.

People are definitely seeking life among the dead: the amusements, the theaters, the gambling dens, the places of excitement, and others are just blindly wandering around seeking it anywhere, but, where

prayer is want to be made. People read much, many and various periodicals, but dear reader what per cent of your reading is from God's word or explanations thereon? Why – just why – seek ye the living among the dead?

“For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Chris our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” Rom. 6:10-12.

Selected from the  
April 1, 1949  
issue of the Bible Monitor

## THE WAY TO CALVARY

R. F. Blosser

From Jericho to Calvary

There is a great ascent,  
And up along that rugged way  
Our blessed Saviour went.

He paused to help the needy ones,  
Who sat beside the road,  
While passing up to meet His “hour”  
When He must bear sin's load.



His eyes were fixed upon the cross  
That waited just ahead,  
While up the rugged height He trod  
As though He had no dread;  
He knew His enemies were there,  
And that His life they sought;  
Undaunted to the cross He went  
And our redemption bought.

And there upon the cruel cross  
He bore our sins away,  
And paid for us sin's awful debt  
That we could never pay.  
And now with grateful hearts we bow,  
And worship at His feet,  
Who gave His blood, a sacrifice,  
Upon the mercy seat.

And in His great triumphal cry  
That rent in twain the vail,  
That was the cry of victory  
And did for us prevail.  
Now we can enter in through Him,  
Upon the mercy seat,  
For we are reconciled to God,  
We are in Him complete.

Selected from the  
April 15, 1949  
issue of the Bible Monitor

## MY BURDEN

Upon a carpet of dew sprinkled sod  
Beneath the shades of old Gethsemane,  
Knelt the despised, rejected, Son of God  
And poured His soul in agony, for me.

The burden of the strife and sin and scorn  
The unbelief of every nation, now  
Presses upon those shoulders, tired and worn,  
And wrings the blood-drops from the kingly brow.

With tender pity do my pulse-beats speed  
And swells my heart for Him with sympathy  
Yet so I ever think, or pause to heed  
How much is added to that load by me.

Each willful, selfish action that I do,  
Each sinful thought, each unkind deed, or word  
Each envious fit of passion adds unto  
The burden that was carried by my Lord.

Sorer are made by my ingratitude  
The bruises that He suffered in my stead;  
And every thoughtless whim and action rude  
Presses that thorny crown upon His head.

Oh, that when I shall soar to Him above  
To spend the ages in eternity,  
Then may the flood-tide of the Father's love  
Wash out each wound and stripe He bore for me.

-David W. Lehigh

## WORKS THAT GLORIFY

### Part 3

#### Works Defined and Assigned

The most frequent statement about works is that they do not save me, make me more righteous, or keep me saved. If indeed the first work is salvation, then the second and third works also have value. These good works are hard to define. From the Bible they seem to be giving to the poor, sewing (especially for others), going the second mile, giving the second coat, cheek, and dollar, and patience, suffering tribulation, poverty, holding fast in adversity, charity, service, keeping of the Word, a readiness to distribute, and a willingness to communicate.

Good works especially of women are noted in I Timothy 5:10: Bringing up children, lodging strangers, washing the saints' feet (and specifically washing the feet of Jesus with precious ointment), relieving the afflicted, and diligently following every good work. Good works seem to be good deeds, trials, acts above and beyond the call of duty, hospitality, and family responsibilities.

Three times James says

that faith without works is dead. The work of Abraham was the offering of his son Isaac, and the work of Rahab was giving the spies safety in hiding and in flight. James 2:24 says that Abraham and Rahab were justified by their works. The doer of the work shall be blessed in his deeds. One other verse in James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Those words compel me to do good works.

These works can for the most part be carried out by the heathen (except keeping of the Word) and by the carnal Christian. If God's glory is to be part of the equation, then my spirit must be under His control. When I am self-controlled, even as a three-times-a-week-church-going-Christian, I tend to fall into one of two categories. I am either going ninety miles an hour trying to be all things to all people, striving to be the first to arrive at the scene of a tragedy, giving the biggest gifts, maybe neglecting my family, and often worn out and defeated.

Or I am pining away at home feeling that I can do nothing right. I'll help others when my circumstances improve. I tend to devour self help books and call out to God for deliverance from my sad state. Nothing is done for the glory of Christ in either situation.

The peace and joy of service is found in Isaiah 58:11, "The LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." A watered garden and a spring of water are neither frenzied nor pining; they are abundant in good works.

The more I know what God is like, the more faith I have in Him that He can be trusted with my entire life. He is my righteousness, my sanctifier, my peace, and my provider. In all this, His banner over me is love. In today's world He is my time-keeper, my social director, my purchasing agent, my comptroller, my office manager, and the director of my personality. As an actor gives his disposition to the director so the production can be portrayed as it was written, I give my attitude to Christ for

His control. It is easier to relinquish the destiny of my money and time to Christ than to give Him my personality. You say, "Then I wouldn't be me." You would indeed be you – without self pity, without frustration, and with super-natural patience.

It can be done. The first step is accepting salvation, and the second step is eating of His Daily Bread, daily. From Eugenia Price's book, *Woman to Woman*, I quote these words, "Our spiritual lives are not dependent upon this daily devotional time. They are dependent on Jesus Christ Himself." His Word is the syllabus for life, but revealed one moment at a time. As I read through Scripture I am not given exact directions as Philip was – to give spiritual help to the man from Ethiopia. However, as I put my disposition under His loving direction, I will be alert to any works He has for me to do, either long term or short term. Together we can make a life video that can be shown to the world (or for heaven's viewing) with no embarrassment on my part.

I want to mention here the works assigned to a very special group of women, mothers of



pre-school children. Your work is more demanding than the life of a full time missionary. If you have three or more, you have sleepless nights, endless days, clutter, noise, many chances for colds, fevers, and stomach flu. Do not plead with God for a change in your circumstances, or even for one healthy week, or yearn for the days of no diapers. Ask your Lord and Master, the director of your life, to touch your disposition, your spirit, or

your attitude for His control. Supernaturally, He will give you strength, energy, and patience. Let patience have her perfect work. (James 1:4)

My duty is to stand tuned to the Director, keep my disposition under His control, and to do the works He has for me today. There will be blessings on earth and in heaven.

Sister Mary Sue Moss  
Dallas Center, IA 50063

## HOW TO TRULY MEET NEEDS

II Thessalonians 3:10-12, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

What should you do when someone seeks your help for a financial problem? The answer depends greatly on the nature of the person and the need. Even Abraham Lincoln faced such requests from relatives.

The following letter from Abraham to his brother reveals his wisdom and desire to provide both a short term and long term solution. It would be good for us to learn from this example so that we understand how to truly meet people's needs. The letter follows:

*Dec. 24th, 1848*

*Dear Johnston:*

*Your request for eighty dollars, I do not think it best to comply with now. At the various times when I have helped you a little, you have said to me, "We can get along very well now," but in a very short time I find you in the same difficulty again. Now*

*this can only happen by some defect in your conduct. What that defect is, I think I know. You are not lazy, and still you are an idler. I doubt whether since I saw you, you have done a good whole day's work, in any one day. You do not very much dislike to work, and still you do not work much, merely because it does not seem to you that you could get much for it. This habit of uselessly wasting time, is the whole difficulty; and it is vastly important to you, and still more so to your children, that you should break this habit. It is more important to them, because they have longer to live, and can keep out of an idle habit before they are in it easier than they can get out after they are in.*

*You are now in need of some ready money; and what I propose is, that you shall go to work, "tooth and nail," for somebody who will give you money for it. Let father and your boys take charge of things at home – prepare for a crop, and make the crop; and you go to work for the best money wages, or in discharge of any debt you owe, that you can get. And to secure you a fair reward for your labor, I now promise you that for every dollar you will, between this and*

*the first of next May, get for your own labor either in money or in your own indebtedness, I will then give you one other dollar. By this, if you hire yourself at ten dollars a month, from me you will get ten more, making twenty dollars a month for your work. In this, I do not mean you shall go off to St. Louis, or the lead mines, or the gold mines, in California, but I mean for you to go at it for the best wages you can get close to home, in Coles County. Now if you will do this, you will soon be out of debt, and what is better, you will have a habit that will keep you from getting in debt again. But if I should now clear you out, next year you will be just as deep in as ever. You say you would almost give your place in Heaven for \$70 or \$80. Then you value your place in Heaven very cheaply, for I am sure you can with the offer I make you get the seventy or eighty dollars for four or five months' work. You say if I furnish you the money you will deed me the land, and if you don't pay the money back, you will deliver possession – Nonsense! If you can't now live with the land, how will you then live without it? You have always been kind to me, and I do not now mean to be unkind to you.*

*On the contrary, if you will but follow my advice, you will find it worth more than eight times eighty dollars to you.*

*Affectionately your brother,  
A. LINCOLN.*

From this letter we can learn some important spiritual lessons:

- Scripture directs in countless places to give to the poor and needy. But it also tells us not to give to those who refuse to fulfill their responsibilities [II Thessalonians 3:10]. Giving money to people does not always help them as Lincoln discovered with his brother. With such gifts, surface problems may appear to go away; but in many cases, root problems continue to grow and intensify. The same or even bigger troubles are often on the horizon.

- Believing that low paying work is not worth the effort leads people into poverty. While good pay is preferable, low pay beats no pay by a long way. Wise people use the opportunities they have while exploring and preparing themselves for better opportunities. Proverbs 14:23, "In all labour there is profit: but the talk of the lips tendeth only to penury."

- The best help for people who have the capability of meeting their own needs is the understanding of how to do it. Where character defects such as laziness, idleness, folly, carelessness, wastefulness, extravagance, addictions, dishonesty, and so on exist, those root issues need to be addressed. By doing this, the real problem is solved; and consequently, the resulting surface problems often rectify themselves.

- Sin problems in parents sprout in their children. The weeds spread from generation to generation. A parent's repentance today can bless many descendants.

- Work has a tremendous value for the financial benefit, but also for its ability to help a person develop the discipline and diligence needed in all areas of life. Ecclesiastes 9:10, "Whatsoever thy hand findeth to do, do it with thy might..."

When our assistance is sought for financial problems, we need the wisdom to discern the real need and to respond with help which can meet that need.

Brother Steve Clapper  
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## THE WORD

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1

This verse refers, of course, to our Lord Jesus Christ. But we must read, and reread the whole of chapter one, yea, the entire book of John, to see the majesty and feel the love that the Beloved Apostle had for our Saviour.

In verse 9, John calls Jesus "...the true light, which lighteth every man that cometh into the world." In verse 14 Jesus is called "...the only begotten of the Father, full of grace and truth," and in verse 18, "...the only begotten Son."

John the Baptist called Him "the Lord" in verse 23, "the Lamb of God" in verse 29, and "the Son of God" in verse 34. The new disciples called Him "Master" in verse 38 and "Messias" in verse 41. Philip called Him "Jesus of Nazareth" in verse 45 and Nathanael spoke of Him as "Rabbi, the Son of God, the King of Israel" in verse 49.

The most profound title in this chapter, though, is "The Word". The Scripture tells us that He was instrumental in the foundation of the world, "for by Him were all things created" (Colossians 1:16). The title "Word" describes Him as the Great Revealer, not just creator. Revelation, the first chapter, starts with "the Revelation of Jesus Christ, which God gave unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God."

Let us, as Christians, magnify His name, as those did in times past, that others may see Him in us and be saved.

Ever be Thou our Guide,  
Our Shepherd and our Pride,  
Our Staff and Song:  
Jesus Thou Christ of God,  
By thy Perennial Word,  
Unite to swell the Song  
To Christ our King.

Brother Lynn H. Miller



## SPIRITUAL WARFARE

"For the weapons of our warfare are not carnal, but mighty through God..." II Corinthians 10:4a

Recently, Steve Clapper and I attended the Friday morning Bible Study at the Chesubet Church. We had been invited to visit one of the church families with the local pastor, Bro. Joseph Okemo, and decided it would be a good opportunity to attend the church service as well. When we arrived, Joseph asked Bro. Steve to teach the lesson that day. It is wise to always be prepared to teach, as the missionary will usually be asked even if it is someone else's turn or responsibility. Steve was prepared and had brought along a diagram to use as an illustration for his lesson.

It is a blessing to sit and listen to the teaching and the interaction between Steve and the men of the church. In Chesubet there are a large number of men who faithfully attend services and are active in helping their pastor in visitation and teaching. This day was no exception, and they seemed even more engaged in discussion because the missionary

was teaching. The lesson was on the Christian's duty to obey the laws of the government and what to do if there was a conflict between those laws and the Word of God. I remember them asking questions like "What should a Christian do if a government official requires a bribe to fulfill his responsibility?" and "How should Christians respond to police officers who beat or molest innocent people instead of protecting them?" These men were not asking hypothetical questions; but rather, they were seeking direction about daily realities that many Kenyan believers face.

Toward the end of his lesson, Steve was using the diagram to illustrate his lesson when I noticed a large wood boring bee had started exploring the timbers that supported the roof. These bees are the size of large beetles, and this one was making quite a racket as it bounced against the thin iron sheets and buzzed around the timbers. The noise was very distracting; and as it continued, I struggled to stay focused on the lesson. I could see others were also being distracted and wondered what I could do to get

rid of the noise.

Here in Kenya, we are accustomed to a certain amount of distraction as a normal part of the church service. It is not unusual to have a mother hen and her chicks or even a goat pass through the church during the service looking for something to eat. Usually, if they become too distracting, someone will chase the intruder out. I thought about trying this but decided the sight of me hanging from the rafters trying to chase the bee would be even more distracting than the noise.

Then I remembered the testimony of another missionary who, when faced with similar distracting situations, would ask God to rebuke Satan and prevent him from hindering the truth. I reasoned that this was the best response to the distraction and silently prayed to God. I asked Him to rebuke any evil spirit that might be

controlling the bee and cause it to flee from the presence of His Holy Spirit. I also asked God to send an angel to quiet the bee. Immediately, the bee was quiet and remained so for the duration of the service. In the weeks since this incident, it has been a great encouragement to me to remember the authority we have in Christ and the victory it gives us in the battle "... against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

May this testimony encourage you and also remind you to pray for the church in Kenya. We face a determined and crafty enemy, but we have also been given mighty weapons whereby we are assured the victory.

Brother Ray Noecker  
Kapenguria, Kenya

## TRUTH

John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

John 18:37, "Pilate therefore said unto him, Art thou a king

then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of

the truth heareth my voice."

John 18:38a, "Pilate saith unto him, What is truth?" But he didn't wait for an answer. Do you wish to know? Jesus answered it in John 17:17, "Sanctify them through thy truth: thy word is truth."

God cannot lie. Heb. 6:18, "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:"

John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ."

The word is truth, but Satan changed the truth into a lie. Rom. 1:25, "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." Satan is a liar. John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the

truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

We should serve God in truth. Jos. 24:14, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." I Sam. 12:24, "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you."

Some love not the truth. See II Thess. 2:10-12.

John to the elect lady. II John 4, "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father." And Gaius, III John 3-4, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth."

May we all continue to walk in truth. God bless you abundantly and keep you safe.

Brother William Carpenter



## VISIONS OF VICTORY

II Kings 6:8-20

Israel and Syria were at war. There were no major battles at this time but the king of Syria sent bands of soldiers across the unprotected border to raid and plunder the Israeli countryside. The bands were large enough to capture villages. They carried away valuables, drove away animals, sheep, goats and cattle. They even carried away people for slaves. One such was the little maid who was a servant of Naaman's wife who told her mistress that there was a prophet in Israel who could cure Naaman's leprosy.

The problem of the raiders was, if they happened to meet a body of Israeli troops they had to drop their plunder and flee. Well, it began to happen with amazing regularity. Time after time the Israeli troops surprised the Syrian raiders and drove them back with heavy losses. Finally the king of Syria called his advisers together and demanded, "Will ye not shew me which of us is for the king of Israel?" Someone was telling the king of Israel their battle plans!

One of his advisers replied,

"None, O king, but Elisha the prophet in Israel tells the king of Israel what you say in your bedchamber."

The king replied, "Go and spy out where he is and I will send and fetch him."

Hearing that Elisha was in Dothan, the Syrian king sent horses and chariots with a great host and surrounded the city by night.

Next morning the servant of Elisha saw the army surrounding the city. There was no chance of a successful defense. The servant hurried to Elisha. "Alas, my master! What shall we do?"

What a lack of faith! The servant had seen the miracles of Elisha, the iron axe float, the twenty loaves feed a hundred men, the widow's oil multiplied and lots more.

Elisha replied, "Fear not, for they that be with us are more than those that be with them."

Elisha prayed, "Lord open his eyes that he may see." And the Lord opened the eyes of the servant and he saw the mountains were full of chariots and horses of fire round about



Elisha.

The rest of the story is simple. Elisha prayed and the Lord blinded the army of the Syrians. Elisha led them to Samaria where their sight was restored; they were fed and returned to Syria. And the account ends with the words, "So the bands of Syria came no more into the land of Israel."

We are a lot like the servant. We see trouble all about us. People out of work, businesses failing, government bailouts, but the government is already so deeply in debt that there is no more of repaying, factories moving abroad for cheap labor, imports coming from countries of low wages.

Then there is the moral decay. Couples living together unmarried, homosexuality, divorces, the general unbelief, the disrespect for God and His standards, the move to remove Christianity from the government as they did the Bible from the schools.

When I was young and went to a one room school (the only member of a Brethren family) we recited the Lord's Prayer every

morning, and every morning the teacher or one of the older pupils read ten verses from the Bible. I remember when it was my turn I read from I Cor. 11 about the prayer covering.

Then there is the unrest in nations. Terrorism, the atomic bomb, global famine, global warming, nerve gas, the list could go on and on though each of these could last a man a lifetime to worry about. And we like Elisha's servant cry, "Alas, what shall we do."

We need like Elisha's servant to have our eyes opened. As we look up we can see with faith a host far mightier than the host of worries that surround us. We need to be reminded that Christ tells us that these things must come to pass before He returns. And though we can see no natural solution we know that Christ's return will cancel all of our worries. We need to say like Elisha, "Fear not, for they that be with us are more than they that be with them!"

Charles Lehigh  
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**BIBLE STORY****JOSEPH IN PRISON – Genesis 39**

Rudy Cover

Potiphar was the captain of the soldiers that guarded Pharaoh. Pharaoh was the king of Egypt. Potiphar was a very important person at that time and Joseph was a servant of Potiphar. The Lord blessed Joseph in everything he did and Potiphar made him to be overseer over all that he had. And the Lord blessed Potiphar's house and all that grew in his fields for Joseph's sake.

Joseph was a good looking man and Potiphar's wife fell in love with him. Joseph knew that he was only a servant and that this would bring disgrace upon his master, so he refused to love Potiphar's wife. This caused her to be angry with Joseph and she lied to Potiphar, her husband, saying that Joseph had tried to make love to her. Potiphar, although he liked Joseph very much, could not tolerate such a thing. A servant's word was nothing compared to an important man's wife; so Joseph was put in prison.

The Lord was still with Joseph and he found favor with the keeper of the prison. The jailor put him in charge of everything

that had to do with the prison. Joseph was over all the prisoners and whatever they did. The Lord blessed Joseph and made to prosper everything he did.

Joseph was faithful to whoever he worked for. It didn't make a difference to him whether he was in prison or outside; Joseph still was faithful to his Lord and a blessing to those around him. I am sure Joseph would rather have been out of prison but he was contented with whatever came his way. God can use a man like that. God was testing Joseph for a great responsibility and Joseph was passing the test.

I think Joseph remembered the dreams that he had; how God revealed to him that someday his father and mother and brothers would bow down to him. Anyway Joseph trusted God. This can be something that we can remember. The apostle Paul says in Rom. 8:28, "...All things work together for good to them that love God..."

Selected from the  
November 1, 1974  
issue of the Bible Monitor

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## OBITUARY

### PAUL A. HARTZ, JR.

Elder Paul Albert Hartz, Jr. died Wednesday, January 28, 2009 in the Countryside Christian Community Home, Annville, Pennsylvania making the time of his sojourn on earth to be 74 years, 8 months and 29 days.

Paul was born April 29, 1934 in Hershey, Pennsylvania. He was the only son of the late Paul Albert Hartz, Sr. and Naomi Rebecca (Horst) Hartz. His family's spiritual roots, in the Church of the Brethren (formerly named German Baptist Brethren until 1908), dates back to many years before the Revolutionary War Era.

Paul felt the need to become a new creature in Christ and was converted in March 1947 while attending a Brethren In Christ Revival at Shenks Church, near Elizabethtown, Pennsylvania.

In 1952 he graduated from Palmyra High School, Palmyra, Pennsylvania. Later in the fall of the same year he entered Messiah College, Grantham, Pennsylvania and graduated in June of 1956 with an A.B. in Bible. He also studied at the Lebanon Valley College and the Elizabeth Church of the Brethren College. In the fall of 1956 he began teaching in the Public School System, the first school being a one room schoolhouse, New Milltown School, near Kinzers, Pennsylvania. He was in charge of all eight grades. It was during those first two years that he was privileged to teach some Pennsylvania Dutch youngsters to speak their first words in the English language. He taught in other schools as well, but the last twenty five years of his teaching were at the Northern Lickdale Elementary Public School in which he taught fifth graders only. Paul retired from his teaching career in the spring of 1993, making a total of thirty seven years of dedicated service.

On August 17, 1957 he married a fine Christian sister, Mary Elizabeth Stump at the Wolf's Union Meeting House, Lebanon, Pennsylvania. Mary was the daughter of Sister Shella and the late Brother Clarence Stump, who was a minister in the Dunkard Brethren Church from July 1941 to the time of his death, October 13, 1949. Paul and Mary celebrated their Fiftieth Wedding Anniversary in 2007.

Paul was installed into the ministry at the age of twenty in June of 1954 and served in the Brethren In Christ and Bible Brethren Churches. Paul and his wife, Mary transferred their membership to



the Dunkard Brethren Church in 1964. Bro. Paul was ordained as an Elder on February 13, 1987. Besides performing marriages, visiting the sick and anointing with the oil of healing, he has served as an evangelist in a number of congregations in Pennsylvania, Ohio, Indiana, West Virginia, Maryland and New Mexico. He has served as the District Conference writing clerk on several occasions.

The Hartzes pioneered the Dunkard Brethren work at Brightbills Meeting House near Campbelltown, Pennsylvania. They also became involved in the work at Oak Grove Church near Pine Grove, Pennsylvania which was a mission outreach, but was not a part of the Dunkard Brethren Church. They coveted each precious soul for Christ and were concerned for the lost as they worked there in full capacity. Bro. Paul's active ministry ended in his fifty fourth year of service to the Church and for His Lord. At the time of his passing he was a member of Mohlers Dunkard Brethren Church.

Because of health issues, Elder Paul resigned to the thought that he would need to be in a home for his care. He went to the Countryside Christian Community Home in September 2008. On November 8, 2008, his dear companion died suddenly leaving him very heart broken.

Two months and twenty days later, Paul too went to be with the Lord. He was ready to go where his "dear Mary" was, so we can only say that our loss is his gain...to go on to Glory!

Surviving are his brothers-in-law: Elder Paul Stump and wife, Mary of Englewood, Ohio and John Stump and wife, Rita of Bernville, Pennsylvania; four sisters-in-law, Barbara Stump of Felton, Pennsylvania, Mildred Stump of Bernville, Pennsylvania, Glendora Stump of Felton, Pennsylvania, and Ruth Burtner and husband, Barry of Red Lion, Pennsylvania, and many nieces and nephews.

Those who preceded him in death were: his father in 1968, his mother in 1976, his beloved wife, Mary on November 8, 2008; seven brothers-in-law, Maurice Stump, Edward Stump, Delma Stump, Clifton Sweitzer, Harry Shuman, Russell Stump and Joseph Stump; four sisters-in-law, Mae Stump, Elma Stump, Valeria Sweitzer, Luella Shuman.

Funeral services were conducted February 3, 2009 at the Palmyra Church of the Brethren, Palmyra, Pennsylvania with Elders John Ludwig, Jr., reading John 14:1-27, giving a comforting exhorta-

tion that Christ would never leave us nor forsake His own and has prepared a place for those that are faithful in His service. He then sang a song in German with the help of those from the audience that knew German, everyone joined in singing the song in English to the tune of "Remember Me", Hymn #141 in the Brethren Hymnal.

I want to go, I want to go, I want to go there too;

I want to go where Jesus is, I want to go there too.

It spoke of Bro. Paul's thoughts in wanting to go to heaven where Jesus is. Yea, precious in the sight of the Lord is the death of his saints. Elder Robert Matthews brought the sermon basing his thoughts on Salvation to those yet unsaved; again our deceased brother would want the warning to continue to go out to the lost. How is it with your soul?

What will you do with Jesus?

Neutral you cannot be

Someday your soul will be asking

What will He do with me!

Elder Robert Yohe read Psalms 29:11 which were words of exhortation to those of us that remain. Songs that were sung for the funeral service were, "Where the Gates Swing Outward Never" and "There Waits for Me a Glad Tomorrow".

The burial was in the Gravel Hill Cemetery, Palmyra, Pennsylvania. At the grave the song "I Will Meet You in the Morning...Just Inside the Eastern Gate" was sung, then Elder William Jones had the committal service. The family and friends sang "Face to Face" while the body was being lowered into the grave to rest beside Mary, his wife, to await the resurrection morning.

Our Elder, Brother and Uncle will be greatly missed for his words of wisdom, his humor and wit and he was one that you could confide in, knowing that he wouldn't betray your trust in him. We will always treasure the many memories that he has left for us. We trust the sorrow in our lives will be replaced with joy when we meet again!

Life on earth, a changeful journey

From cradle to the grave,

Bids us join Immanuel's army,

Calls us to be strong and brave.

'Tis the time to seek salvation,  
And to flee the wrath to come;  
'Tis the time for preparation,  
As we journey toward our home.

We want to thank the brotherhood at large who participated in sending cards, making scrapbook pages, calling Paul on the phone to encourage him or just sending prayers heavenward on Paul's behalf. The Lord knows who you are and we trust you will be blessed as you continue to lend a helping hand along the way.

Paul's niece, Shirley L. Frick

#### ADDITION TO MARY HARTZ'S OBITUARY

Surviving her in addition to her husband, Paul, are two brothers: Elder Paul Stump and wife, Mary of Englewood, Ohio, John Stump and wife, Rita of Bernville, Pennsylvania and one sister, Ruth (Stump) Burtner and husband Barry of Red Lion, Pennsylvania; three sisters-in-law, Barbara Stump of Felton, Pennsylvania, Mildred Stump of Bernville, Pennsylvania and Glendora Stump of York, Pennsylvania, plus many, many nieces and nephews. Seven siblings preceded her in death: Maurice, Edward, Delma, Russell and Joseph Stump, Valeria Sweitzer and Luella Shuman; her father, Clarence on October 13, 1949 and her mother, Shella on July 19, 1967.

### NEWS ITEMS

#### 2009 GENERAL CONFERENCE

The 2009 General Conference will be held, the Lord willing, at the Maranatha Camp Grounds, Maxwell, Nebraska, June 6 – 10, 2009. The grounds are located 13 miles east of North Platte, Nebraska on Interstate 80. Exit at the Maxwell, Nebraska exit, go south one fourth mile to the service road, turn right and go west 2 miles to the grounds.

Due to an unusual situation involving the Camp Grounds, no one should plan to arrive on the grounds before 3:00 PM on Friday, June 5, 2009. The Lodging Committee will be pleased to serve you at that time.

There are plane and bus services to North Platte, Nebraska, but no train service. Please make your own arrangements for someone



to pick you up from these locations.

You need to bring your own bedding.

There are hook-ups for trailers and motor homes. We encourage those who can to bring them.

Send reservations to: Lee and Sandy Meyers

25009 South Cowger Road

Peculiar, MO 64078

816-779-0967

e-mail: nebraska.conf@yahoo.com

## NOTICE

This is the last reminder to get reports, queries, and other business for General Conference to Brother Marlin Marks, Writing Clerk of General Conference, by April 15, 2009.

## BETHEL, PENNSYLVANIA

The Bethel Congregation will be holding their spring revivals starting April 12 through April 19 with Bro. Lloyd Lorenz from Plevna, Indiana. May we remember Bro. Lloyd in prayer as he prepares for these revivals. Come and enjoy these services with us. Sunday evening services at 7:00, during the week at 7:30.

In our December council we voted for another deacon. The lot fell on Bro. Dennis Klinedinst. May we remember Bro. Dennis and his wife, Sis. Jaclyn, as they go forth in their new endeavor.

Our Spring Lovefeast will be held on April 26. All are welcome to join us for the day.

Sister Darlene Longenecker, Cor.

## WEST FULTON, OHIO

The Lord willing the West Fulton Congregation is looking forward to their Lovefeast weekend services on April 17, 18, and 19. Bro. Jeremiah Johnson from Hart, Michigan is to be the speaker. Services will start Friday evening at 7:30, on Saturday at 2:00 and 7:00 and Sunday for morning worship at 7:30, 9:30 and Sunday afternoon at 2:00. Please pray for Bro. Jeremiah and all who attend and hear the Word. All are cordially invited to come and worship with us.

Sister Dianne Heisey, Cor.

**ADULT SUNDAY SCHOOL LESSONS FOR MAY 2009**

May 3 – The Capture in the Garden – John 18:1-14

1. What caused the men to fall to the ground when Jesus said “I am He”?
2. How did Caiaphas know that one man should die for the people?

May 10 – Mother’s Day – Luke 7:11-23

1. Discuss the widow’s plight in losing her only son and her feelings on receiving her son back.
2. Why did not John the Baptist go to visit with Jesus himself, instead of sending two messengers?

May 17 – The Trials: Jesus’ and Peter’s – John 18:15-27

1. Why does God allow trials in our lives today?
2. How much would Annas and Caiaphas have known about Jesus’ public ministry, as well as Old Testament prophecy concerning His coming?

May 24 –The King of Truth and the Governor of Compromise—John 18:29-40

1. Who was on trial Pilate or Jesus?
2. Why did not Pilate have the courage to release Jesus since he found no fault in Him?

May 31 – The Mocking and Final Rejection of Jesus – John 19:1-16

1. Why did Pilate scourge Jesus?
2. Why did those who delivered Jesus to Pilate have the greater sin?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MAY 2009**

May 3 – The Prodigal Son – Luke 15:11-32

1. Compare the son's homecoming to that of a sinner repenting.
2. Compare verse 28 to Matthew 20:1-16.



May 10 – Mothers – Gen. 21:6, I Sam. 1:22, Luke 1:41-46, II Tim. 1:5

1. Discuss the feeling that you think Hannah would have had between verse 22 and lending her son to the Lord.
2. How does the unfeigned faith pass from generation to generation?

May 17 – The Unjust Steward – Luke 16:1-13

1. What are the true riches in verse 11?
2. Why are the children of this world wiser than the children of light?

May 24 – The Sheep – Matt. 18:12, 25:31-46, Luke 15:1-7

1. Can we recognize God in the hurting, destitute, and hungry strangers today?
2. How much are we to mingle with the world?

May 31 – The Lord's Prayer – Matt. 6:9-13

1. Who are our debtors?
2. Does God lead us into temptation?

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North East, PA 16428

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# BIBLE MONITOR

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MAY, 2009

NO. 5

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## HE SHALL COME, SAITH THE LORD OF HOSTS

Malachi 3:1

He comes; the Saviour full of grace,  
By ancient prophets sung;  
The smile of mercy on His face,  
And truth upon His tongue.

In Him the world no beauty sees,  
No form nor comeliness;  
Rejected and despised He is,  
And plunged in deep distress.

But there's a people taught by grace  
To know His matchless worth;  
They own Him, though accounted base,  
And show His praises forth.

They own Him as the Lord of all,  
Their Saviour and their God;  
Before His feet they prostrate fall---  
The purchase of His blood.

-Thomas Kelly  
Selected by Brother L. H. Miller

## WHERE ARE THE NINE?

Jesus, during His earthly ministry, gave us many lessons. Some were through the words He spoke and some were through His actions. Whether words or deeds, His lessons were easy to understand. Even little children can grasp the point He is attempting to share with us.

One of these lessons is the healing of the ten lepers. Because leprosy is a very contagious disease, lepers were unable to socialize with the other people of their villages. So the lepers would gather in colonies to have some semblance of society among themselves. One day as Jesus and His disciples passed by, a group of ten of these lepers saw Him and immediately began to beg that they

might be healed. Their disease was a death sentence that was prolonged over a long period of time. Their final release would be death. There was no cure. As Jesus came near to them, they were looking for the revoking of their death sentence. Considering the seriousness of their situation, it is no wonder that they would raise their voices from afar and plead for healing.

They were correct in their estimation of the compassion of Jesus. They were right in hoping that He would be able to do what they asked. He responded to their plea by telling them to go and show themselves to the priest. The Mosaic Law had provided a procedure for detecting the presence and also the absence of leprosy. He bade

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## THE BIBLE MONITOR

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them to follow those procedures so they could be proclaimed clean. Being clean meant they could be readmitted to general society. They all headed toward the priests.

As they were going, they suddenly realized that they had been healed. Their skin was clean and their fingers and toes were no longer deformed. They were clean; they hardly could wait to rejoin their families and friends. As they moved away from Jesus they probably increased their speed as they considered what long denied joys would now be theirs. Their excitement propelled them along the way.

One of the ten suddenly stopped and reversed course. He returned to Jesus so he might give thanks for his healing. This man's action touched Jesus. He then asked where the others were. Ten had been healed but only one turned back to offer thanks.

It is easy for us to condemn the nine. We think they were unthankful. Before we become too condemnatory towards those nine men, might we consider our own ways? Have we also received great gifts, yet our hearts have not yielded the

psalm of thankfulness to God?

We have received many material and temporal blessings in our lives. Have we demonstrated any greater thankfulness than the nine did? Perhaps we have taken for granted the blessings that come to us, whether it is having work, being able to care for our physical needs, enjoying the privileges we have under our government, or having the freedom of our society.

Even beyond the material and temporal blessings that God has shared with us, we have also received even greater spiritual blessings. We are like the lepers who appealed to Jesus to take away their disease. We have spiritual leprosy which is sin. Sin has many characteristics of leprosy. Sin can gnarl, disfigure, and deteriorate our outward physical features. Sin can create even worse diseases within the mind and emotions. Sin is contagious. It affects those who do not directly participate in it, by ruining marriages, disrupting families, causing strife, and bringing sorrow. Sin also is a death sentence. Sin can never provide the good things; it can only bring pain, sorrow and

eventually death. This death is not only the cessation of the earthly life but also an eternal separation from God.

In dealing with sin we must do the same thing that the lepers did. We must cry out to Jesus that He might save us and heal us of our spiritual disease. He is just as ready to heal us as He was the lepers. He is more concerned about our spiritual condition than our physical condition. By refusing to seek His help we show ourselves even more unthankful than the nine healed lepers. When they approached Jesus for healing they had a faith that He could supply their need. When we object

or delay turning to Him for the help we need we are, in effect, saying that we do not need His help. If we refuse His help we can hardly be thankful for it.

General society is not thankful for the blessings they have received. Many Christians do not seem to be thankful for their Spiritual blessings, for they live like the rest of the world. Our unthankfulness does not please Jesus

Are you a leper? Probably not. Are you a sinner? Definitely! Have you shown your thanks for the cure that Jesus has provided?

M.C.Cook

## WORKS THAT GLORIFY

### Part 4

#### Cautions in Good Works

My first works are with and for my family. Mothers, do take the pie to the widow lady but also make one for your family. Dads, do fix the neighbor's leaking water pipes, but first unclog the kitchen sink in your own home. God gives us the wisdom, the strength, and the time to do the works He calls us to do. The works done within the privacy of our homes (and

often taken for granted) are the biggest assignment of the day, especially for young families. The lives that are being molded for His kingdom are our first priority. We are not called to raise perfect children, but we are called to be faithful.

Within the framework of the home we can teach our children the joy of folding laundry (after all we have clothes more than



enough), setting the table for an abundant meal, and washing the dishes afterward. Sometimes it is easier, neater, and quicker to do it myself, but my works are to teach, to guide, and direct with joy. The work of the child is to obey, learn new tasks, and to do so cheerfully. I often get this all mixed up and leave my home in disarray and do the tasks for the children, so I can go outside the home and do the work that brings instant rewards.

Play is also the work of children. Our work as parents is to teach them to play without whining, tattling, and screaming. Play time is free from the tasks of the day, but not freedom from good manners, pleasant voices, and respect for each other. Being aware of our children's play times is a harder task than teaching daily chores. Only with my spirit under God's control can I have the energy and creativity to direct the fruit of my womb.

I have mentioned the works of children and young families. Perhaps the prime time for doing works outside the family is when I still have most of the energy of my youth, and the older children have been trained to

help. But there are still pitfalls. I tend to take the first nudging that the neighbor widow could use a visit and a pie, and I add to it. I have five other really nice neighbors and while I am making one pie (and remembering the one for my family) I might as well make six or seven pies. After all, I am an experienced cook by now. As I am looking for the meringue recipe I find the note about how to make cinnamon popcorn which also would be nice. I have just told the Lord, "Thanks for making me aware of the needy neighbor, but I can take it from here." My family gets neglected, I am exhausted, and the whole blessing from works gets turned on its head. The original neighbor might get the pie, but I am guessing the visit gets cut short. Instead of a watered garden I am a frazzled, snappy mother. Not a pretty picture on the screen of life.

Satan loves to take our works and turn them into objects of praise. There is a trap of doing good things for others where the response is the quickest, most abundant, and loudest. These are usually projects outside the home using more money than I have, spending more time than I

should, and using more energy than I have been given. After all, I certainly do not want to be stingy. The small gift given in secret gives God the glory. But the extravagant task done with show might be its own reward.

Another warning is not to be critical of others' works. I do not know what the Lord has told them to do or not to do. I am not aware of (if they are under God's control they will not whine about it) how many broken water pipes, lost keys, flat tires, and bad-news-phone calls they have had today. It is never wise to compare my ability or inability to accomplish tasks within a given time with another brother or sister. The Lord gives assignments not according to my ability, but according to my willingness to act in His strength. My assignment might come in my most feeble area, because my strength is made perfect in weakness. (II Corinthians 12:9) It is harder to keep my disposition under Christ's control with piled-up minor irritations than with life's tragedies. The latter gets announced in the newspaper, the calling tree, and/or the prayer chain. It is often just the Lord and me with the headaches of

life, but that is enough.

Seniors, and not-so-seniors, those of you with pain, disabilities, and diseases, your work might be endurance. Seek medical help, employ devices to make life easier, and do not begrudge the extra rest your body needs. Your work is the words of Psalm 46:10, "Be still, and know that I am God." This "still" is not the watchful, alert stance of a healthy watchman. Strong's Concordance says it is the stillness found in a collapsing faint, in those left alone, and those that have ceased to be active. It is utterly, helplessly falling before the Lord because your legs have turned to rubber or to posts of arthritis. It is the knowledge that the Lord is God in all circumstances because your "light affliction which is but for a moment worketh for (you) a far more exceeding and eternal weight of glory." (II Corinthians 4:17) Whether this affliction is for a day, a week, a month, or years, your work is to be still.

What starts out as the Lord's work should continue as His. The church planting, the special prayer meeting format, or the mission assignment to Africa can be taken away through bad health, replacement, or attrition.

The original work might still be good, but when it is obvious that it is no longer my assignment, I need to step aside. I can then seek a new work without rancor.

No matter my age, the size

of my family responsibilities, my health, or my abilities, there is a work for me to do, and it can be done to God's glory.

Sister Mary Sue Moss  
Dallas Center, IA

## THE LIFE

Jesus said in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

I have tried to write of the way and the truth, and now I will write of the life.

Some seem to think of life as only the period of time between one's birth and the day of one's death, but you and I know better. Nevertheless since the deeds of this life determine what shall be in future life, we do well to consider this life also.

This life is brief and full of sorrow. Jacob said in Gen. 47:9, "...The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been..." Job 7, 8 and 9 speak of the brevity of life. James calls it a vapor that appeareth for a little time, and then vanisheth away, James 4:14. Peter calls all flesh

as grass, I Pet. 1:24. Moses in the ninetieth Psalm calls life as a tale that is told. We cannot go back and change anything that we did or said. He also said to number our days and apply our hearts unto wisdom. We cannot tell the number of our days on earth, so we must make every day acceptable to God, Psalm 90:9-12.

But life is more than the life we live in the flesh. Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." So man's soul lives forever. Adam and Eve sinned in eating the forbidden fruit, and died a spiritual death which was separation from God, but the soul continued and faces terrible fate for all eternity.

But God had a plan, whereby man could be redeemed



through the seed which would bruise the serpent's head, Gen. 3:15.

The death of the soul is darkness, where there shall be weeping and gnashing of teeth, Matt. 8:12, 22:13, 25:30 and Jude 13. Also there is torment and flame, Luke 16:23-24 and a lake of fire, Rev. 20:10-15.

But as by the offense of one death came upon all by the grace of God, Jesus came to bring life to those who believe. Read Rom. 5:14-21. In him was life, John 1:4. John 10:10, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

How? John 3:3, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:15, "That whosoever believeth in him should not perish, but have eternal life." Read John 3:13-21.

Rom. 6:3-5, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the

dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:" Please read Rom. 6:1-23. Rom. 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

There is a book of life. Rev. 20:12, "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Verse 15, "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 21:27, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

May your name and my name be in that book.

God bless you all and keep you safe.

Brother William Carpenter



## SEEKING ADVICE: THE NEED

The book of Proverbs provides us with a wealth of wisdom. God gave it to us for our good. The goal of Proverbs is for you to be wise, that you will develop the skill of living your life the right way. Each person should desire to be wise, and Proverbs can help fulfill that desire. Proverbs are short, often witty, sayings which teach a principle of life. They are not promises or guarantees, but they present generally true principles. A proverb can help you grow in wisdom if both of the following are true: first, you understand the interpretation of the proverb; and second, you apply that principle to your life.

One principle taught in Proverbs is the importance of seeking good advice or counsel. Understanding and following this principle can help you avoid costly mistakes and foolish decisions. Errors made in decision making create troublesome problems. Every person has a limited amount of knowledge and wisdom. The smartest person in the world knows only an insignificant fraction of all that could be known. All of us have blind spots. We lack knowledge and wisdom. If

you ponder how much you do not know, it would boggle your mind. All of us need to gain wisdom and knowledge.

Fools do not recognize or acknowledge their lack of wisdom. They are wise in their own eyes which means that they do not desire or seek for the wisdom that they desperately need. Fools do not know that they are fools. They blindly pursue their own way which leads to problems, to failure, and eventually to destruction. Because of the fools' ignorance and self-confidence, he does not seek advice from others. Why would he? He sees no need. He does not realize the danger that lies ahead. The fool boldly moves forward on his own. Proverbs 27:12 says, "A prudent man foreseeeth the evil, and hideth himself; but the simple pass on, and are punished."

In contrast, wise people seek for and follow good advice. Proverbs 12:15 says, "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise." Wise people understand their own limitations and their need for wisdom. Seeking advice from others

allows them to receive the wisdom that those people have gained through experience over time. You can quickly learn lessons that others invested much time and effort to gain. A single lifetime does not allow us to learn on our own all that we need to know. Because of our lack of time, experience, and/or

opportunity, we must use good advisers to grow in wisdom.

Are you aware of your limitations and weaknesses?

Do you recognize your need to seek good advice from others?

Brother Steven Clapper  
ClapperNews@hotmail.com

## **BREAD MAKING X 2**

Recently, Brother Joseph Okemo shared a testimony that exemplified how the church can have a lasting impact on people's lives. This is an account of two young men from the Chesubet church. As a missionary, it was a real blessing to hear this story because it showed that many times good advice is the best help we can give to someone in need. Give a man a fish and you feed him for a day. Teach a man to fish, and you can feed him for life.

Justus Bukanga, age eighteen, used to live with his parents on a small piece of land near the church in Chesubet. Before they got a title deed, the former owner sold the land to another person; and the family was forced to move. His parents decided to move closer to their home in

Western Kenya, but Justus decided to stay in Chesubet where he felt it would be easier to earn a living. Andrew Cheserek, age fifteen, had been living with relatives for five years since his father died. Both of these young men needed a place to stay and had to rely on themselves for food to eat.

In 2007, the congregation allowed these youth to move into a small two room house that was on the church property. Members gave the boys spare dishes and bedding to help them set up housekeeping. In return for staying there, they took care of the compound and helped keep the church clean. They were also able to grow a few vegetables in a small garden. Still, life was hard for Justus and Andrew because neither of them had a regular

job or income. They were often forced to ask friends for food or to rely on gifts they received from church members.

When he saw the difficulty of the boys' lives, Joseph decided to help them find steady jobs. He asked a baker in Kapcherop, a nearby town, if he would hire the two youth to help in his business. He agreed, and they moved to Kapcherop and rented a small house to stay in. They soon acquired the skill of making mandazi, a doughnut like snack sold in most hotels in Kapcherop and decided to start their own business. They saved money to buy a bicycle and used it to sell mandazi to the hotels in Kapcherop and the surrounding area.

It has been almost a year since Justus and Andrew moved to Kapcherop. They continue

to ride the half hour to church each week and are active in their youth group. Now the boys are able to give and are quick to help when there is a need in the church. Justus recently rented a half acre field where he plans to plant potatoes to sell.

As I listened to this testimony, I was excited to see the difference that good advice and hard work can make in someone's life. Gifts of money and food, although often given with good intentions, rarely provide lasting solutions but often create a dependence which leads to more and sometimes greater problems. Advice and encouragement help people find lasting solutions to their problems and make them better people who can then help others.

Brother Ray Noecker

## FRIENDSHIP

Howard J. Surbey

We have just spent much time over the Easter season studying and meditating on the arrest, trial and suffering of our Lord and Savior, Jesus Christ. The deception and injustices connected with these events has left many thoughts and

questions on our minds. Are we prone to any of the shortcomings that were brought out in the various characters connected with His suffering and death?

As we look back over the determining thoughts which cost our Savior's life, we are made



to marvel at the weakness of sinful man. The Jews had used all efforts to try to convince Pilate that Jesus Christ was so guilty that He should be crucified. They had almost failed, as Pilate questioned them and questioned Christ, he was convinced to exclaim unto them, "I find in him no fault at all."

Ignoring justice, Pilate was deciding how to use a smooth policy on both sides as he "sought to release him." Now the leaders of the Jews cunningly decided to use their last scheme on the recently appointed governor of a recently conquered nation.

"But the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." John 19:12. They here threatened him with a statement that touched him in a very sensitive and tender spot. We know that the Jews had no tender or patriotic feeling for Caesar, who had just recently deprived them of their coveted and long held self-government.

In order to gain their end, the Jews touched Pilate in his weak spot in the pride of man. It may be the right and proper

way but what will your friends or in this case, your superior, think? Paul advises and warns us against binding ourselves to the favor of men rather than to the commands of God.

"He hath said, I will never leave thee, nor forsake thee. So that they may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6.

David advises us along the same thoughts, "I call upon the Lord in distress: the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear: what can man do unto me: The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me. It is better to trust in the Lord than to put confidence in man." Psalms 118:5-8.

Friendship is one of the blessings of God that we may build one another up in that most holy faith while here on earth. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1. But how far shall friendship go?

Shall we sacrifice the commandments and ordinances of God for friendship? "Think



not that I am come to send peace on earth: I came not to send peace, but a sword. And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:34, 38. If friendship among relatives, neighbors, or even brethren is going to lead us away from the gospel as taught by Christ and the Apostles, we had better forsake them. Yes, Christ even tells us to forsake father and mother for His sake.

Pilate chose, as he thought, the lesser of the two evils and

lost his opportunity to deal out justice and save his Lord. Dare we accept any appearance of evil in our speech, our attendance at questionable places, our dealings with mankind; in order to maintain friendship?

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Jas 4:4.

Selected from the

May 1, 1949

issue of Bible Monitor

## COURTSHIP AND MARRIAGE

I hesitate to offer advice on marriage. After all I have been married only once and that nearly sixty years ago. But as I look at marriage I feel that some advice is needed. One of God's greatest gifts to mankind is one of the most abused.

The training or groundwork for a successful marriage begins before the child is born. His or her parents need to have a good marriage. A child is a natural imitator. If he sees his parents arguing he is likely to do likewise. I remember a girl who grew up in an unchristian home. When she started to date, her

boy friend treated her badly. In school she got acquainted with a Christian girl and started to attend church. Later she began to keep company with a Christian boy. She told her Christian girl friend, "I didn't know love could be like that. My Dad always beat my Mom. I thought that was how people act when they are in love."

The child who learns to be unselfish when young has a better chance for a happy marriage.

Now courtship: Many mothers want their daughters to be popular. They encourage them

to date far too young. Dating should never be considered a game. It is serious business. A girl once asked me if she should date a boy that she did not love. I replied, "Perhaps." Love can grow or be learned, however never date a boy or girl that you cannot respect.

Sometimes a girl will date a boy in an attempt to reform him. I will not say that it never works but it is very dangerous.

Courtship is the process of two individuals growing toward oneness. I believe that if something stops the growth love will wither and die. I once knew a fine young man who dated a fine girl. They started dating young and he visited her several evenings a week for years, but evidently made no plans for marriage. Someone asked him why he did not marry her. His reply, "It takes all my wages for me to live on. I wonder what my boss would say if I told him I was getting married and needed twice as much wages." They were physically ready to become one but both had high standards and refused fornication. Physical love not allowed to grow, withered. The young man never married.

To me the answer is to slow

growth toward physical oneness while developing oneness in other aspects. I remember our elder when I was a boy preaching on Luke 2:52, "And Jesus increased in wisdom and stature and favor with God and man." He said that we are four sided beings; we grow in wisdom (mentally), stature (physically), favor with God (spiritually) and with man (socially). If all four are not developed equally we grow lopsided.

When my wife and I began courting we spent every other Sunday together. I would pick her up in time to attend morning services, spend the afternoon at one of our homes and take her home after evening church services. Often friends invited us to visit with them on Sunday afternoons. They were happy that we chose to visit them instead of spending the time together alone. We visited more often with older folks than with our own age group. This taught me the answer to the generation gap. There are few things older folks appreciate more than friendship and fellowship with young folks and there are few things young people appreciate more than fellowship and friendship with older people.

This allowed us to grow toward social and spiritual oneness while slowing our growth toward physical oneness. A time together should always include prayer to develop spiritual oneness.

I remember teaching a lesson on courtship in my wife's home church some years after we were married. I told of clearing the fence rows when I was a boy. After the wheat and hay were harvested there was less work until the corn was ready to cut. Often we would cut brush out of the fence rows. It was stacked on heaps to dry until the corn was cut and husked. Usually in December we would find time to burn the brush piles. The leaves would be dried and would burn with a fine blaze but if it were stacked carelessly it would burn the leaves off and go out without catching the wood. So with marriage, if it is started right it will continue to warm glowing coals; not a lot of show but a lot of warmth. I also advised them not to marry until they had developed mature judgment.

One of the most important things is purity during courtship. God forbids total physical oneness until marriage. Satan

tells us that God forbids certain things because He does not want us to be happy but God knows that the things that He forbids while, perhaps giving instant pleasure, will bring us lasting unhappiness and regret.

The couple that engages in fornication starts marriage with two strikes against them.

1. The feeling of mistrust. If he, or she, did it with me did he not do it with others or will she not do it again if the opportunity arrives. Trust, once broken is hard to rebuild.

2. A lack of respect. We lose our respect not only for our partner but for ourselves, and we feel badly toward our partner for causing us to lose our self respect. In fornication each feels that the other is to blame.

It is hard to live with a person that we do not respect. If it is a co-worker we get away from them after work. If it is a marriage partner we are still apart sometimes but if we cannot respect ourselves there is no relief.

There is one bright spot in the picture. I have known couples who were guilty of fornication before marriage who



confessed their sin in genuine repentance, were forgiven by the church and became useful workers in the church. I recall one council meeting many years ago where there was a voluntary confession for the sin of fornication committed years before. Another member spoke up confessing the same sin, and another, and another until there must have been nearly twenty including some ministers and deacons. As I look back over many years I believe that was the point where that church began to grow nearly doubling over the next thirty years as well as becoming much more spiritual, and conservative in appearance.

We have a tendency to say that the world is growing so wicked that we have little chance of living a Godly life, but the world was always wicked and the church had a weakness to follow. I remember a plain brother more than fifty years ago remarking at the dinner table that he did not see anything wrong with fornication if the couple intended to marry. His fifteen year old daughter and her boy friend were present.

One more point. I believe

that God has a perfect plan for our lives if we live close to Him and allow Him to lead. At fourteen, I was attracted to a twelve year old girl at school. She was all that a boy could ask. She could hit a ball farther than I could. However I instinctively knew that God would not approve.

At nineteen I entertained a high regard for a girl at church. She was a fine girl. My parents approved. Her family liked me. I felt God would approve of my choice. I was surprised when God said no. For several years I wandered in a spiritual wilderness before God showed me that he had something much better for me. When he did I wrote the poem that is at the close of this article. To a young person who may be disappointed that God is not accepting your choice or plan let me say do not be discouraged. God may have something much better in the future for you as he did for me.

At twenty four I appreciated our revival services especially. I felt very close to God. My father was a minister, often preaching in neighboring congregations so I knew many visitors and the last evening of our revival

after service I was standing outside greeting visitors. A girl that I hardly knew stepped out and I shook hands remarking, "We had a good service." She agreed and I knew by the look in her eyes that she had appreciated the service as I had. A moment later her boyfriend stepped out; I greeted him and again said, "A good service!" He answered, "Oh yeah." By his expression I knew that it meant nothing to him.

I looked after them as they walked toward his car and I said to myself, "That is as fine a girl as you will ever meet. I wonder if I should ask her to break up with him." However I realized that he was younger and handsomer than I was and he also had a car and I did not. The Second World War had

just ended and cars were not available. I had ordered a new car eighteen months before but seemed no closer to getting it than when I ordered it.

I simply said, "God, if you mean that girl for me you will have to make them break up." Some weeks later I could borrow the family car and went to their church for a Sunday afternoon service with a young brother. We were early, the church was nearly empty when we walked in and we had barely sat down when the young man came in and sat down directly in front of us with a different girl. After that I never doubted that God's hand was in it. Our first date was in the old family car. My new car came through unexpectedly before our second date two weeks later.

### Horse Sense

"I am weary, Master, let me pause,  
See, here are pastures green,  
With a sloping hill on either side  
And a rippling stream between."

"There are mountains, Master, before me,  
And I cannot see the trail.  
Oh! Urge me on no farther,  
You see I am weak and frail."

But my Master seizes my bridle  
And leads past the place of rest,

And I stumble o'er stones on the pathway  
Feeling my way was best.

"See, here is a bit of herbage,  
Let me feed my hungry soul.  
The chill winds whistle about me,  
Above me dark clouds roll."

I know not t'is poison herbage  
On which I would feed my soul.  
I see not the bleached bones lying  
Where evil has taken its toll.

But my Master leads still onward  
O'er footpath rocky and rough,  
And my weary heart is aching  
And I think I've traveled enough.

But, oh now, all so unexpected  
A plain bursts on my view  
Mid the pure, high air of the mountains,  
Beneath the skies bright blue.

Here is rest for the heart that is weary;  
And here green grasses grow.  
Here are trees by the side of the river  
Where living waters flow.

And far in the distance below me  
Is the valley I once held dear,  
But now it looks dark and lonely;  
Its pleasures seem brown and sere.

O, Master! How can I doubt Thee?  
Thou hast carefully picked my way.  
Ah! Thou canst see a lifetime,  
While I look on a day.

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**BIBLE STORY****THE BUTLER AND THE BAKER**

Rudy Cover

Genesis 40

The chief butler, or cup-bearer, and the chief baker of Pharaoh had offended their king and both had been cast into prison. Joseph was put in charge of them and he served them. One morning Joseph came in unto them and they were both sad and upset. "Why do you look so sad today?" asked Joseph.

"We have dreamed a dream and we can't understand it and no one knows how to interpret it for us," they replied.

Joseph asked, "Do not interpretations belong to God? Tell me the dream."

So the chief butler told his dream, "In my dream a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup unto Pharaoh."

Joseph said to him, "This is the interpretation of it: The three

branches are three days: Yet within three days shall Pharaoh lift up your head, and restore you unto your place; and you shall deliver Pharaoh's cup into his hand, after the former manner when you were his butler. Now when you are restored to your former position remember me and mention me to Pharaoh to release me from prison because I am not guilty of any crime."

When the chief baker saw that the butler's dream was for good he said to Joseph, "I also was in my dream and behold, I had three white baskets on my head: And in the uppermost basket there was all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket on my head."

And Joseph answered and said, "The three baskets are three days: Within three days shall Pharaoh lift thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee."

In three days Pharaoh had a birthday and he made a

feast for his servants. And he restored the chief butler to his former position but the chief baker he hanged on a tree just as Joseph had said.

But the chief butler was so pleased with himself and the

king's favor that he forgot all about Joseph who was still in prison.

Selected from the  
November 15, 1974  
issue of the Bible Monitor

## FROM GUILT TO GLORY

That I may make the method of a sinner's salvation so "plain, that he that readeth it" (Habakkuk 2:2) may have his mind's eye so full of its meaning, "that he may run" at once to Jesus Christ as his Divine sin-bearer, I will present the following homely and unmistakable illustration:

While standing one day on the platform of the Aberdeen (Scotland) Station of the North-Eastern Railway, I observed a carriage with a board on it intimating that it ran all the way from Aberdeen to London. The doors of it were open, the porters were putting passengers' luggage on the top of it, and a few individuals were entering, or about to enter, its different compartments. They looked for this particular carriage as soon as they had passed through the ticket office, and on seeing "LONDON" on it, they threw in

their travelling rugs, entered, and, seating themselves, prepared for the journey.

Having furnished themselves with tickets and railway guides, and satisfied themselves that they were in the right carriage, they felt the utmost confidence, and I did not observe any of them coming out of the carriage, and running about in a state of excitement, calling to those around them, "Am I right? Am I right?"

Nor did I see anyone refusing to enter, because the carriage provided for only a limited number to proceed by that train. There might be 80,000 inhabitants in and around the city; but still there was not one who talked of it as absurd to provide accommodation for only about twenty persons, for practically it was found to be perfectly sufficient. Trains leave the city several times a day, and it is found

that one carriage to London in the train is quite sufficient for the number of passengers; and on the particular day to which I now refer, I noticed that so ample was the accommodation that one of the passengers had a whole compartment to himself. The carriage is for the whole city and neighborhood, but carries only such as come and seat themselves in it from day to day.

God, in His infinite wisdom, has made provision of a similar kind for our lost world. He has provided a train of grace to carry as many of its inhabitants to heaven, the great metropolis of the universe, as are willing to avail themselves of the gracious provision.

When we call you by the preaching of the gospel, the meaning is, that all who will may come, and, passing through the booking office of justification by faith alone, seat themselves in a carriage marked, "From Grace to Glory." Whenever you hear the free and general offer of salvation, you need not stand revolving the question in your mind, "Is it for me?" For just as the railway company carry all who comply with their printed regulations, irrespective of

moral character, so if you come to the station of grace at the advertised time, which is "now", for "Behold now is the accepted time," (II Corinthians 6:2) you will find the train of salvation ready, and the only regulation to be complied with by you, in order to your being carried by it, is that you consent to let the Lord Jesus Christ charge Himself with paying for your seat, which cannot surely be anything but an easy and desirable arrangement, seeing you have no means of paying for it yourself.

Were you coming to the railway station with no money in your pocket, and anxious to travel by a train about to start, in order to be put in possession of a valuable inheritance left to you by a friend; and were anyone to meet you at the door of the ticket office, and say, "I will pay your fare for you," you would not feel anything but the utmost satisfaction in complying with such a regulation; and is it not an easy matter for you on coming to the station of mercy to submit to the regulation of the gospel, to let Jesus pay your fare for the train of grace, that you may take your seat with confidence, and be carried



along the new and living way to everlasting glory?

If we want to know the gospel and be saved, we must know Jesus as our sin-bearer; for "Christ crucified" is the sum of the gospel and the richness of it. Paul was so taken with Jesus that nothing sweeter could drop from his pen or lips. It is observed that he hath the word JESUS five hundred times in his epistles. "Jesus" was his constant subject of meditation, and out of the good treasure of the heart his mouth spoke and his pen wrote. He felt that Christ was made of God unto him "wisdom, and righteousness,

and sanctification and redemption," (I Corinthians 1:30) and glory in the Lord and in His cross, he determined not to know anything among those to whom he preached and wrote, "Save Jesus Christ and Him crucified," (I Corinthians 2:2). That faith which is not built on a dying Christ is but a perilous dread: God awaken all from it that are in it!

Selected and adapted from  
"The Blood of Jesus"  
By William Reid, 1866

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## OBITUARIES

### SYLVIA RUFF

Sister Sylvia Alverda (Byfield) Ruff, 90, of 1705 Leilani Way, Ceres, California, died Friday, January 30, 2009 at home with her family by her side. Sylvia was born on October 25, 1918 in Butler, Oklahoma to Frank Ellsworth and Margaret Rose Ann (Shotts) Byfield.

When Sylvia was four, her parents and their family moved to Roseville, California to be near Frank's brother. They could not find a Church of the Brethren there, so moved to Empire, California. Sylvia gave her heart to the Lord at the age of eight and around the age of fifteen she with her parents were received into the Dunkard Brethren Church in Waterford, California.

On November 28, 1927 Sylvia and Harvey Milton Ruff were married. To this union were born two children: Carol Nadine Walker and Shirley Ann Wampler.

Sylvia was a homemaker and for several years took care of children. She made a lot of baby quilts since 1959. In her younger years she taught Sunday School to the little ones. Anyone could confide in her and it would be safe with her and she was a prayer warrior.

She was preceded in death by her husband in January of 1986, (they had forty eight years together,) her parents and parents-in-law Elmer Nelson and Emma Lee (Kiefer) Ruff, her sister, Goldie Mae (Byfield) Hudgins, her three brothers Raymond Amaziah, George Floyd, and Paul James and two sisters-in-law Dorothy Lucille (Yost) and Margaret Evelyn (Jones) and a brother-in-law, George Hayes Reed.

Sylvia is survived by her daughters and sons-in-law Eugene and Carol Walker of Ceres, California, Kenneth Lee and Shirley Wampler of LaSalle, Colorado, her sister Mary Ruth (Byfield) Reed of Dallas Center, Iowa and sister-in-law Doris Evelyn (Switzer) Byfield of Dallas Center, Iowa, six grandchildren, nineteen great-grandchildren, two great-great-grandchildren, a host of relatives and friends. She was also a mother and grandmother to many who adopted her for their own. Her kind ways and smile won many hearts.

Funeral services were held February 4, 2009 at Salas Brothers Chapel in Modesto, California with Elder Henry Walker of Waterford, California and Elder Mark Cordrey of Grayson, California officiating. Burial was at Lakewood Cemetery in Hughson, California.

#### Note of Thanks

Our families want to thank you for your prayers, cards and phone calls while our loved one was ill and since her passing. Also for the many cards that Sylvia received on her ninetieth birthday. She received more than one hundred cards and appreciated every one of them.

Her illness came on quickly starting in October. As far as we know, Sylvia was in the best of health when she returned from her trip in August. She left by airplane, from here in the middle of June to go to Pennsylvania to visit relatives and friends, and then went to see her sister Mary in Iowa the last of July before riding with Shirley and Ken to their home in Colorado. She stayed with them

awhile before coming home to us in August. We are thankful she didn't have to suffer long before the Lord called her home.

Thank you again.

From the Walker and Wampler families

### JOHN HENRY STUMP

John Henry Stump, 73 of Bernville, Berks County, Pennsylvania, went to be with the Lord on February 12, 2009, in the Baptist Hospital in Miami, Florida.

John was born December 16, 1935, in Marshall County, Indiana, to Clarence M. and Shella A. (Rottmiller) Stump. At nine months of age, his parents moved their family from Indiana to Pennsylvania.

After accepting the Lord as his Savior, John was baptized September 27, 1949, by Elder Joseph H. Myers, becoming a faithful member of the Shrewsbury Dunkard Brethren Church. At the time of his departing, John was a member of the Conservative Baptist Brethren Church, where he was an adult Sunday School teacher, trustee and auditor. John loved to sing and his grandchildren often mentioned how much they enjoyed sitting beside him in church because they could feel the bench vibrate with his bass voice.

On July 6, 1957, John married Rita Amy Gibbel, daughter of Rufus and Katie (Snyder) Gibbel. John like his older brothers Paul and Joe farmed his entire life. These three brothers worked together on the "Quarry Farm" near York until 1957 when John was called to 1-W service at the Norristown State Hospital. In 1959 he returned to York and farmed in partnership with his brother Joe, until 1963 when he purchased a farm near Bernville in Berks County. John was the owner and operator of Stumpland Farm for forty six years. Though the next generation has taken over the farm responsibilities, John was still actively involved in the operation.

Additionally, John was a salesman for Mycogen Seed Company. He was the current president of the Berks County Farm Bureau and was active in all levels of the American Farm Bureau Federation. John was the recipient of the 2005 Master Farmer Award. He served on the boards of the Holstein Association, DHIA, Young



Farmers, Centerport Milk Haulers and Penn Township Zoning and was a 4-H leader.

Surviving, in addition to his wife, are two sons, Doyle E., husband of Loretta Stump of York, Pennsylvania and Duane C., husband of Victoria Stump of Bernville, Pennsylvania; four daughters, Debra L., wife of Mark Johns of Richland, Pennsylvania, Donna M., wife of Carl Hoffman of Troy, Ohio, Doris K., wife of Darin Alspaugh of Bernville, Pennsylvania and Denise F. Stump of Bernville, Pennsylvania. Other survivors include one brother Paul and wife, Mary of Englewood, Ohio and one sister, Ruth (Stump) Burtner and husband, Barry Burtner of Red Lion, Pennsylvania; three sisters-in-law, Barbara Stump, Mildred Stump and Glendora Stump; twenty grandchildren and three great-grandchildren. Three sisters, Valeria Sweitzer, Luella Shuman and Mary Hartz and five brothers, Maurice, Edward, Delma, Russell and Joseph, preceded John in death.

Ministers Elden Weaver, Justin Beck and Merle Sweitzer conducted the funeral service on Thursday, February 19, 2009, in the Conservative Baptist Brethren Church, Frystown, Pennsylvania. Brother David Kegerreis officiated at the burial service in the adjoining cemetery. While those gathered around the gravesite sang, the body was lowered into the ground to await the resurrection morning and family and friends filled the grave. May our searing loss be his eternal gain and victory!

### Would We Truly

Would we truly long for heaven  
If this life was perfect here,  
If we had no pain or heartache  
If we never shed a tear?  
If we had no disappointments  
And our dreams would all come true,  
Could we keep the heavenly vision,  
And that deep eternal view?

Would we truly long for heaven  
If we never gave a sigh,  
If the old were always taken  
And the young would never die?  
If we had no cherished loved ones,  
Waiting at the eastern gate,  
Would we truly long for heaven  
And reunion that awaits?

Would we truly long for heaven  
And the bliss of yonder shore  
If we had no loved ones tugging  
On the line of heaven's door?  
If our precious family circle  
Ne'er was broken here below,  
Would we truly long for heaven  
Where our loved ones we shall know?

Yes, dear Savior we are longing  
To be safe on heaven's shore,  
And these trials only make us  
Long for heaven more and more.  
And we see that You are using  
Every trial of each day,  
As a tug from heaven's anchor  
Just to pull us heaven's way.

We would like to thank each one who touched our lives during this period of loss. Your prayers, presence, cards and other expressions of love are greatly appreciated. We especially want to extend our gratitude to those who assisted with transportation or housing, provided food, helped with the farm chores and assisted with the services. May God reward you for your care.

The Family

## NEWS ITEMS

### 2009 GENERAL CONFERENCE

The 2009 General Conference will be held, the Lord willing, at the Maranatha Camp Grounds, Maxwell, Nebraska, June 6 – 10, 2009. The grounds are located 13 miles east of North Platte, Nebraska, on Interstate 80. Exit at the Maxwell Exit, go south one fourth mile to the service road, turn right and go west 2 miles to the grounds.

Due to an unusual situation involving the Camp Grounds, no one should plan to arrive on the grounds before 3:00 PM on Friday, June 5, 2009. The Lodging Committee will be prepared to serve you at that time.

There are plane and bus services to North Platte, Nebraska, but no train service. Please make your own arrangements for someone to pick you up from these locations.

You need to bring your own bedding.

There are hook-ups for trailers and motor homes. We encourage those who can to bring them.

Send reservations to: Lee and Sandy Reed

25009 South Cowger Road

Peculiar, MO 64078

816-779-0967

E-mail: Nebraska.conf@yahoo.com

### MINISTERIAL LIST ADDITION

Please add to the Ministerial List in the February, 2009 issue: Michael Heisey, 20 Bomberger Road, Lititz, Pennsylvania 17543 as a Minister in the Lititz Congregation. His phone number is 717-626-1816.

### MOHLERS, PENNSYLVANIA

Lord willing, the Mohler's Congregation at Mechanicsburg will be having its Lovefeast on Mother's Day, May 10, 2009. We are a small congregation of believers and would appreciate the presence of any who are able to come and worship the Lord with us. Services begin at 9:30 A.M., with a fellowship meal at noon. Afternoon examination is at 2:00 P.M., Lovefeast is at 6:30. Come with a prayer.

Sister Ruth Miller, Cor.



**PLEASANT HOME, CALIFORNIA**

The Lord willing, the Pleasant Home Congregation will host Fourth District Meeting, April 24 – 26, 2009. There will be a preaching service on Friday evening at 7:00 P.M. The District Business Session will convene at 10:00 A.M. on Saturday morning. The Examination Service will be held at 5:00P.M., Saturday evening, followed by the Lovefeast Service. Morning Worship will be held at 8:00 A.M., Sunday morning, with Sunday School at 9:30 A.M. and preaching to follow.

We invite all to come and worship with us.

Sister Carol Walker, Cor.

**ADULT SUNDAY SCHOOL LESSONS FOR  
JUNE 2009**

June 7 – Crucifixion – John 19:17-27

1. Discuss the crucifixion and its bearing on the Christian religion. What makes Christianity differ from the rest?
2. Why was Simon drafted to carry the cross of Jesus?

June 14 – Messiah's Death and Prophecy Fulfilled – John 19:28-42

1. Discuss the differences between the death of Jesus and the two thieves.
2. What is the significance of Jesus' words "It is finished"?

---

June 21 – Father's Day – Hebrews 12:1-13

1. Discuss the attributes of a good father as found in our text.
2. What does the chastening of the Lord have to do with our relationship with Him?

June 28 – The Resurrection!! Hallelujah! – John 20:1-13

1. The behavior of the followers of Christ indicate that they did not believe He would rise from the dead. How different are we today to disbelieve what is clearly the truth of God's Word?
2. Christ's escape from the tomb has freed us from sin and death. Should we not use this as the basis for "persuading men"?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JUNE 2009**

June 7 – God's Tool Chest – I Cor. 1:21-31

1. Contrast the wisdom of the world with the weak and foolish things of the world.
2. "But of him are ye in Christ." Explain this statement.

June 14 – Fathers – Gen. 27:26-27, I Kings 2:1-4, Luke 1:67, Acts 10:2

1. How does a man become filled with the Holy Ghost?
2. What is the most important aspect of a Father's relationship with his children?

June 21 – Temperance—Prov. 16:32, Dan. 1:8, Rom. 14:21, I Cor. 9:25-27

1. What is the purpose of living a temperate life?
2. How is temperance accomplished?

June 28 – Mountain Climbing – Matt. 5:1-16

1. What is Jesus trying to teach us in the Sermon on the Mount?
2. How can we as Christians learn to trust in Christ instead of ourselves?



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North East, PA 16428

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# BIBLE MONITOR

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NO. 6

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## FAITH IS THE VICTORY

Encamped along the hills of light, Ye Christian solders, rise,  
And press the battle ere the night Shall veil the glowing skies;  
Against the foe in vales below Let all our strength be hurled;  
Faith is the victory, we know, That overcomes the world.

His banner over us is love, Our sword the Word of God;  
We tread the road the saints above With shouts of triumph trod;  
By faith, they like a whirlwind's breath, Swept on o'er ev'ry field;  
The faith by which they conquered Death Is still our shining shield.

On ev'ry hand the foe we find Drawn up in dread array;  
Let tents of ease be left behind, And onward to the fray;  
Salvation's helmet on each head, With truth all girt about,  
The earth shall tremble 'neath our tread, and echo with our shout.

To him that overcomes the foe, White raiment shall be giv'n;  
Before the angels he shall know His name confessed in Heav'n;  
Then onward from the hills of light, Our hearts with love aflame;  
We'll vanquish all the hosts of night, In Jesus' conqu'ring name.

John H. Yates

## COMING DOWN FROM THE MOUNTAIN

Christians occasionally enjoy spiritual mountain top experiences. These extraordinary events may happen at District Meetings, General Conferences, Lovefeast Weekends, Sunday Services or at special meetings. Usually these experiences cannot be planned or anticipated. As the Spirit moves through the meeting, it becomes evident that all parts of the meeting flow together in a way that prepares each one, who is willing, to be drawn closer to God, Christ and each other.

We might envy Jesus' Apostles for their opportunities to actually be with Jesus. We might think that they must have had "mountain top experiences" every day while with Him. Yet

there were times when they hardly recognized Who He was. Their perception of His identity, plan and teachings were colored by their preformed expectations, which were not always correct. There were times they; especially Peter, were willing to challenge Jesus.

However there was one time when they did have a "mountain top experience", both literally and figuratively. When they were on the Mount of Transfiguration, they enjoyed a very real experience. As they saw Jesus in His glorified state, they were amazed and overwhelmed. Peter made the suggestion that tabernacles be erected for Jesus, as well as Moses and Elijah.

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## THE BIBLE MONITOR

JUNE, 2009

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Peter wanted to stay right there for he realized this was beyond any ordinary event he would experience once he came down from the Mount.

Jesus did not allow Peter's new enthusiasm deter the work yet ahead of Him. It would always be wonderful to stay where the Spirit has moved and provided a wonderful experience. But the few who had shared that experience would be the only ones there. If they had stayed there how would the experience have been shared? We, today, would not know about it if the Apostles had not come down and eventually shared that part of their experience with the readers of the Gospels. Jesus wanted His Apostles to enjoy the best experiences, but He did not want them to be sidetracked into nonproductive time.

The Apostles did return to the daily, dusty, journey. They walked many more miles, watching and hearing Jesus as He ministered to the people He met along the way. The desire of the Apostles to stay and engage in adulation has been desired and practiced by many since that time. Through the various eras since Jesus ministered here, believers have

wanted to build a tabernacle, or more likely a monastery, where they could worship and pray. While worship is needful and good, Jesus indicated a more effective ministry would be to serve those who have physical, financial, material and especially spiritual needs. Jesus, stopped along the way to pray and commune with His Father, but He continued in His journey of service. If Jesus felt the necessity of moving through a world that might harm or contaminate Him, there is little excuse for us to avoid the needy world around us.

Jesus, as he prayed to His Father in the Garden, spoke of sending His followers forth into the world just as He had left the beauties of Heaven to come to Earth. Just as He provided His Apostles with an amazing experience on the Mount of Transfiguration, so He gives us "mountain top experiences" along the way. We do not have to wait until we reach Heaven to have good times with God. These times encourage us along a distracting and discouraging way.

Being isolated, engaging in worship and other devotional exercises can look very inviting. Going off alone to supposedly

preserve the faith does seem like a worthwhile activity. Jesus did not call us to isolation but to separation in the midst of a world gone wrong. There is little witness to the world when we are tucked away in a safe corner. When we are required to rub shoulders and feel the heat of the day with other people, we can better witness about our Jesus. We are in the world, but not of the world. We are a witness of God's provision of physical and spiritual blessings. We must be careful that our physical attachment to the

world does not compromise our Spiritual separation.

The "mountain top experiences" that we enjoy along the way are most appreciated when the journey has grown weary and the dangers are very evident. But if we decide to remain on the mountain, we will not properly use the experience. It was given to us to help us along our further journey.

Have you enjoyed the mountain? Are you encouraged for the rest of the journey?

M.C.Cook

### SEEKING ADVICE: WHEN?

A single lifetime is not nearly long enough for a person to learn all that he needs to know on his own. Since each person lacks wisdom and knowledge, one needs an effective way to gain those things quickly. Seeking advice allows a person to tap into the wisdom and experience that others have gained throughout their lives. It is a habit of wise people who want to become even wiser.

Seeking advice is an efficient way to grow in wisdom, but it still requires time and effort. One need not ask counsel for every decision of life. There

are not enough hours in the day. Counsel should be sought for significant issues. Proverbs 24:6 says, "For by wise counsel thou shalt make thy war: and in multitude of counselors there is safety." War brings great dangers to any nation and her people. Errors are costly. The perilous times of war require leaders to use their wise advisers in order to identify and pursue the best course of action. Similarly for individuals, when issues could result in negative outcomes and the way to proceed is unclear, advice should be sought.

Such situations include relationship problems, financial difficulties, large expenditures, job changes, seeking a spouse, relocating, "how to" questions, and so on. Many troubles in life can be avoided when proper decisions are made. It is much easier to make wise decisions than to reverse the consequences of bad decisions. Using good advice increases the likelihood that choices will be wise and beneficial. Sensible people do not possess all knowledge and understanding, but they have the ability to discern where their wisdom is lacking. In those cases, they pursue help from others.

The following example displays when advice should be sought and the benefits to be received. One mother had been misused on various occasions by her grown children. They would come to her for money loans or gifts of money for need-less purchases. Many people have faced the awkwardness and discomfort of such requests. This mother lacked the ability to handle these requests properly and continued to succumb every time. As a result, she found herself in financial difficulties; and her children

continued to take advantage of her. Her relationships with these children were strained. A wise person suggested that the mother make the following commitment:

*Before giving or loaning money to any person, inform the requester that you need time to seek advice from a person you trust. Do not respond positively without the agreement of the adviser.*

Without advice, the problems for this mother would have intensified. She needed help. Because she received good counsel, she knew how to handle these situations in the future. Her on-going commitment to work with an adviser provided her with needed protection.

We need to discern when wise advice is needed and seek it out. Doing so can prevent and resolve many problems.

Why have you failed to seek advice in the past? What were the results?

What issues do you currently face where good counsel is needed? Are you pursuing it?

Brother Steve Clapper  
ClapperNews@hotmail.com



## WORKS THAT GLORIFY

### Part 5

#### Works and Rewards

Rewards in Heaven? Other than Heaven itself? I think so, but that is hardly the motivation for doing good works. As I do them as Jesus would have me, I am building on His foundation. Anything built outside this cornerstone has no merit. And some that are built on the solid rock are still only wood, hay, and stubble. I do not know which works are gold, silver, and precious jewels, and which are merely fodder. (I Corinthians 3:9-15) The widow's mite had more value in Heaven than the all of Solomon's Kingdom. Any time I spend in trying to place a value on my works is a clanging symbol.

At the Sermon on the Mount and again at the Mount Olivet discourse Jesus talks about those who do not make the cut, those who thought their admission guaranteed into Heaven. Could it be that these "conversations" do not take place at the Pearly Gates minutes after death, or when Christ calls the faithful one at the rapture, but at a later time called Judgment? They are verbal exchanges

between a judging Christ and those that dressed right, talked right, attended and were active in a church, and who seemed very righteous. They were indeed doing good works, but in their own strength. Jesus was not the Lord and Master of their lives. The blaspheming atheist will find no surprise that God has rejected him, but the righteous-in-their-own-sight will debate their absence in Heaven.

The future judgment that is referenced in Matthew chapter seven seems to be a two-way communication between the Lord and those that did good works, but not the Lord's will. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father..." (Matthew 7:21)

The rebuttal is verse 23, "Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?"

The Lord's answer, "I never knew you; depart from me."



Works will not give an entrance into Heaven; doing the will of the Father will.

Another conversation is in Matthew 25. In verses 34-41 the judgment of works both of the righteous and works not done by those on the left are mentioned. It shows that neither party was specifically aware of their works or the absence of them. The words of Jesus listing meat for the hungry, drink for the thirsty, a room for the stranger, clothing for the naked, and visitation to the sick and imprisoned condemned those on the left and reward the sheep on the right.

At death, I stand before Jesus both sin-less (they are under the blood) and work-less (they have no value for Heaven's entrance). Immediately after death, there is admittance for those in Christ to a place where Jesus and God are enthroned. (Paradise?)

The judgment for heavenly rewards is at a future time, and it seems to be based on works. The open rewards of secret almsgiving, praying, and fasting are perhaps in Heaven. I Timothy 5:25 mentions that "some good works are manifest before hand, and they that are

otherwise cannot be hid." It seems that good works, done in God's way will not be kept secret forever.

But giving alms with a sounding trumpet, praying on street corners, and fasting done noticeably are their own rewards. Peter mentions that when the earth and elements burn that works shall also be burned. This sounds a lot like the fodder works of I Corinthians 3. It is better that worthless works be destroyed by fire, than our entire bodies burn eternally in hell.

Jesus has a statement written in three of the Gospels that mentions taking up a cross and following after Him or we are not worthy (Matthew 10:38). Mark adds that this cross bearing means we should deny ourselves. Luke puts in one more word, "daily". Our biggest challenges, crosses, or works are with our family responsibilities: guiding healthy rambunctious children, caring for handicapped sons or daughters, and serving a parent with Alzheimer's disease. Taking up the cross of these works means leaning on Jesus for the resources to do them His way. There will be a reward in Heaven; if done

cheerfully, there are even many rewards here in this life.

What are the rewards? They seem to be crowns – of righteousness, of life, of glory and of rejoicing. Incorruptible crowns. Heaven without rewards seems so beautiful, joyous, rich, brilliant, and utterly awesome, that I can't begin to imagine individual rewards. Although Christ does not micromanage my affairs, He does seem to be an impeccable bookkeeper of works done to

His glory.

Jesus says in Revelation 22:12, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

My goal is to be in Christ, daily, always looking for His return, and be tuned to the work and service He has for me to do. I'll let the record keeping to God.

Sister Mary Sue Moss  
Dallas Center, IA

### ONE LAST CRY

The End is nigh.  
I feel Its Breath.  
With one last cry,  
I'll fight my Death.

I know I'll die,  
I know my Fate.  
"Death," I muse,  
"Does not abate."

I reflect with Sorrow  
How I've lived my Life.  
There's no Tomorrow,  
But, in my guts a knife.

If I had one more day,  
I know what I'd do.  
"Friend and ken," I'd say,  
"I'm gonna miss you!"

But the time for Goodbye  
Has long been past.  
How the time does fly;  
I've seen my last.

To Whomever finds this letter,  
To you I advise:  
Treat your friends and family better,  
Don't wait for Goodbyes.

For when the sun goes down  
And finally, it's night,  
The Demons in your Life surround  
Waiting for Death and your fight.

Whether He sneaks  
Or just attacks,  
Death still reeks,  
And that's a Fact.

The Stench grows strong.  
Near draws Death.  
I can't hold long,  
I release my Breath.

This Angel of Night,  
In hopes He'll die,  
I rush to fight,  
With one last cry.

I tried to place myself in the shoes of the mainstream American. Knowing there is a hell, and equating that with the place where bad people go, the mainstream American thinks, as long as he lives a good life and is a "nice person" he will go to heaven. The narrator in

this poem believes this, and because he is dying, there isn't any way he can lead a "good" life. There is no hope for him. This is a very depressing mind-set, and Christians should feel a need to overcome it.

Brother Jeremy Walker

## GENERAL CONFERENCE PROGRAM

### of the DUNKARD BRETHREN CHURCH

To be held at  
MARANATHA BIBLE CAMP  
Maxwell, Nebraska  
June 6 – 10, 2009

### Daily Time Schedule

7:00 A.M.	Morning Worship	2:00 P.M.	Afternoon Service
7:30 A.M.	Breakfast	5:00 P.M.	Evening Meal
9:45 A.M.	Morning Service	7:00 P.M.	Evening Service
12:00 Noon	Lunch	11:00 P.M.	Curfew

### PREACHING PROGRAM

TIME	SPEAKER	SUBJECT	TEXT
Sat. P.M.	Wesley Miller	Oceans of Kansas	Gen.6&7
Sat. P.M.	Wayne Burgess	Abiding Providence	Dan. 12:1-13
Sat. Eve.	Paul Skiles	The Essence of Worship	Rev.22:8-9
Sun. A.M.	Sunday School (Children Only)	Jesus – The Good Shepherd	John 10:11-18
Sun. A.M.	Harley Flory	"Son Remember"	Luke 16:25
Sun. A.M.	Lloyd Lorenz	57 Days: Watching Dry Dirt Become Drier.	Hebrews10:36
Sun. P.M.	David Rice	"Figures of the True"	Hebrews 9:24
Sun. P.M.	Fred Pifer	In Times Like These	II Peter 3
Sun. Eve.	Mark Andrews	Young People's Message:	
Mon. 8:30 AM		Sisters' Sharing Time	
Mon. A.M.	Bible Study-Adults:	The Golden Calf – Then and Now	Exodus 32
	Children:	Daniel in the Lion's Den	Daniel 6
Mon. A.M.	Len Wertz	The "odin"	Mark 13:8
Mon. P.M.	Robert Lichtenberger	Dare to be a Daniel	Dan. 6:10
Mon. P.M.	Curtis Andrews		
Mon. Eve	Robert Lehigh	"Whither goest thou? and whence comest thou ?	Judges 19:17
Tues. 8:30 AM		Mission Moments	
Tues. A.M.	Bible Study-Adults:	The Veil Rent in Twain – Why ?	Matt. 27:50-56
	Children:	David and Goliath	I Samuel 17
Tues. A.M.	Jeff Aungst	A Tale of Two Leaders	Mark 3:25
Tues. P.M.	Youth Activities Committee Program:		
	Ken Brock	Called Out	
Tues. Eve.	Gordon Jamison	Missionary Message:	



## TEST OF FAITH

He called me to the edge; an "exercise of faith", He said. We stood together on the edge of a steep cliff, a raging river below.

"Walk out to the very edge of that limb."

I looked for a limb. For a chasm like this we would need a very long, thick, and sturdy log. I searched the edge but saw nothing even close to what we needed. I looked at Him and said, "What limb?"

He pointed to a limb so dried, shriveled, and flimsy I almost laughed – until I realized He was serious.

"God, there is no way possible that branch will ever begin to hold me. It looks like it could break with the wind blowing – gently."

"Walk out, Grace."

Thinking this was nothing but a suicide mission, I slowly, haltingly, shuffled my way to the edge. The branch was even worse close up, so brittle and cracked it looked like it could be decades old. I slowly, (holding my breath)...stepped on the branch. It creaked and popped but...held. I looked back to God, hoping by chance one step would suffice. He gently smiled

and said, "Go on."

I inched on. The branch continued to pop and crack. I braced myself for the final crack that would send me to my death. I made it clear to the far edge though I knew I dare not even breathe lest the slight movement would be my last.

"Jump!"

"What?!" I squeaked out thinking He really must be trying to be rid of me.

"Jump!" Again came the command, and said as if there could be nothing more natural. Though I thought for sure I would fall, I knew there was no turning back now. I jumped.

I flew through the air rather than down as I thought I would. I was soaring up and over that horrible chasm. I landed softly on the other side nearly too stunned at what had just happened to even think. Looking up, I saw Jesus standing beside me smiling tenderly. His soft voice reached me through the fog of my amazement and wonder.

"That is Faith. You are still young, my child, but as you grow and mature, you will realize that with Me, there is no such thing as "impossible". You

thought you were standing on a flimsy branch above a dark and cruel chasm, which indeed you were. However, what you did not know is that My hands were behind you, beneath you, stretched out before you, and above you. This is faith. I will call you to the utter limits of yourself, but just as you reach the absolute edge of all you know, only then will you know me truly, fully as Jehova-jireh. Come, take My hand, and I will lead you into the next phase of your journey."

He smiled down at me — His eyes so tender and so full of love. Where had all of my

previous fears gone? The very idea that He must be trying to bring me to an end? They were all gone like a tiny snowflake on a hot oven — gone. A small squeeze of my hand brought my eyes to His once again.

"Are you ready?" He asked.

"Yes." We stepped out, hand in hand, into tomorrow with faith.

"And being fully persuaded that, what He had promised, He was able to perform." Romans 4:21

Sister Grace Meyers  
Dallas Center, Iowa

### IF YE FORGIVE NOT

Mark 11:25-26, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Matt. 6:14-15, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your

trespasses."

Even in the prayer Jesus taught His followers, we only ask for forgiveness as we forgive others.

We take note that He spake of any little thing (ought), we have against anyone, must be forgiven.

When we became members of the church we covenanted that if anyone offend us we would go to that person alone to reconcile, if possible the offender, the purpose being to

gain thy brother. Matt. 18:15-17.

But we are prone to tell everyone else we have been offended and refuse to speak to the offender.

So I would plead with any that feel offended that with a

heart of love, we might seek to be reconciled that we might be all one in Christ Jesus.

May we all labor to that end.

In Christian love,

Brother William Carpenter

## THE BURDEN OF OPINION

"Of making many books there is no end." Ecclesiastes 12:12

We live in a time when the amount of mail, magazines, letters, and books are threatening to overwhelm our households. There are books on every subject in abundance. There are magazines colorfully illustrating the desires of every heart.

Mr. Woolworth was one of the first to put the merchandise out where people could see and touch it, thereby appealing to their desire rather than need. Today, these desires are fueled by all types of printed literature, in full color, brought into our homes, often with the offer to try them, free for a time, to return if there is no satisfaction. With easy credit, it is not difficult to give in to such desires. We then have to work very hard to maintain a household equal to

or better than our neighbors'. Such is the material blessing, or burden, of knowledge.

Of all the books which enter our homes, voluntarily or not, how many of them bring honor and glory to God? How much of the literature we read even pertains to God?

Godly literature is edifying, strengthening, and it drives us to our knees and to the Word of God. It encourages us to love our Lord and point others to Him.

But even religious literature has man's opinions, and these lead to division and heartache. The burden of opinion is that most of man's opinions are contrary to God, and in conflict with God's Word. Those of us who preach must take care that our opinions do not creep into our messages. We must, as Paul said, know nothing except



"Christ and Him crucified." (I Corinthians 2)

Certain people attract a following, and certain people follow them, and often it matters little whether proper Christian doctrine is being followed. This is why we must be in Christ, and Christ must be in us. (John 17:23) Some say they are of Apollos, or Cephas, or some other, but we must be in Christ.

Most "Christian" literature in existence today is laced with man's opinions, and as it is with books, with man's opinions there is no end. "They have," as a famous preacher once said, "opinion, but not faith; creed, but no credence".

They would not only die for orthodoxy, but kill others as well. Peter defended the Lord and would have killed the high priest's servant if Jesus would not have stopped it. He had followed the Lord for over three

years, yet Peter had not fully yielded his whole heart to Him.

If you read the end of Matthew 28 you will find what is commonly known as the "power of attorney." Jesus said in verse 18, "All power is given unto me in heaven and in earth." Verse 19 says, "Go ye therefore..." We have been given the power of attorney. We can go because Jesus, who is in us of a truth, has given us the power. In earthly cases of power of attorney, there is always a relationship between the two. It is this relationship that destroys the burden of opinion and allows Christ to be supreme in our hearts.

Jesus said in Revelation 22:13, "I am Alpha and Omega, the beginning and the end, the first and the last."

Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17073

## **YE CAN DO NOTHING**

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5

Can our Lord's statement that without Him we can do nothing really be true? The accomplishments of men, who "fear neither God nor man", seem to contradict this. Few of



the multi-billionaires (if any) are God fearing men (or women). Atheistic scientists have invented technology that boggles the mind. The medical field has progressed to the place of defying God's natural creation. (There are true Christians in the scientific and medical fields.)

The simple answer is that Christ was speaking of spiritual things. It is true also, that if acknowledged by man or not, all knowledge comes from God who created man. But mankind is determined to "do it my way" even in the spiritual realm. In many pulpits (and stages) the speaker receives all the glory while the name of Jesus Christ is only used to glorify his efforts.

It is only those things accomplished through Jesus Christ that the Father will recognize as worthy. The many things taken from the world to replace old time preaching are not recognized by God, in our humble opinion. All the accolades of man will come to naught. However, we must be careful of not becoming judgmental.

Since the Bible does not specifically speak of such things as "Christian videos"

we cannot deny the possibility of souls being saved by such methods. Missionaries claim they can use such things more effectively in countries where preaching is banned. We, personally, feel that if you can show a video you can vocally share Christ. But the issue is; are individuals being saved? The vast majority of the times when such methods are used people are "saved" into an easy believeism. This is a very dangerous doctrine. The Bible teaches, "Love not the world, neither the things of the world." Jesus Christ taught, "Ye are not of the world."

Spiritual pride causes mankind to believe he can accomplish that which pleases God without Christ's help. They follow a list of manmade rules (which may not be wrong in themselves and, in fact, be a form of witness) believing this is their salvation. Many of these do not believe man can know for sure that he (or she) is saved. The truth of the matter is that mankind can do nothing to please the Father without the aid of Jesus Christ through the Holy Spirit. Number 666 in our Brethren Hymnal truly says,

*"All is vain unless the Spirit*

*Of the Holy One comes down."*

Contrary to Calvinistic thinking, mankind does have a choice in obeying or disobeying this leading. When a Christian willfully walks counter to this leading he puts his very soul in danger. The modern teaching of needing to build up your self esteem is contrary to Scripture. We are completely unworthy beings without Christ. Once we are in Christ we are a child of the King. But we still must be careful to retain our humility.

The primary reason that obedience is not popular among the people in the modern church is because they are not willing to follow the truths of Scripture, not popular in our society. Society says women should cut and style their hair (many today looking like men) while the Bible instructs that women should not cut their hair at all and to wear a covering over the hair. Society says women and men should dress in the latest fashion. The Bible teaches that Christians are to dress modestly. Society says women should wear pant suits and slacks. The Bible says that men are not to be feminine and women are not to be masculine

in their dress. Society says that casual dress is for church and other "dress up" occasions. The Bible warns against following the fashions of the world.

Society says that God accepts professional sports events, movie attendance, (just be careful to choose the correct ones) car races, carnivals, and we could go on and on. The Bible does not name any of these since they did not exist at the time it was written, but a study of the First Century Churches will reveal that Christians refused to participate in very similar activities. The only Christians to attend the Arenas were the ones being thrown to the lions and subjected to other cruel treatment!

II Corinthians 10:17-18 says, "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." Let us put "Without Christ, ye can do nothing", at the head of our Christian walk.

It is easy to get discouraged if we wish to use a talent God has given us when He, for whatever reason, does not choose to do so when we think He should. Let us be humble

enough to submit to Scripture even if it means not being in a position of leadership. Let us be willing to not be popular with the crowd (and perhaps not even with our fellow believers) in order to follow the leading of Jesus Christ through the Holy

Spirit. And in all this let us be meek and humble towards others. Loving all true believers as Christ taught.

Brother James M. Hite  
816 E. Birch St.  
Palmyra, PA 17078-2704

## DIVORCE AND REMARRIAGE

"Is it lawful for a man to put away his wife for every cause?"

Some years ago my wife and I were house parents for three girls who had volunteered to work a year in a rescue mission in a small town near Chicago. There were about one hundred men living at the mission. These men had been trapped by all kinds of sin.

One morning I attended a class in which the chaplain was giving advice to a group as to how to succeed in living a normal life after finishing their stay at the mission. His first advice was to find a church that will accept them. Some churches would not, knowing their past. Second find a wife who will respect and encourage them. A man spoke up, "I thought we may not marry again while our first wife is living?"

"Some churches teach that," replied the chaplain. "If you belong to such a church, of course you should not marry again."

I seldom spoke in the class but this was too much. I explained that what the Bible said was our standard, not what the church taught.

Sometime later I found a tract on divorce by a well known radio preacher lying on my bed. He wrote at length on the evils of divorce and at the end summing up his arguments by saying that divorce should be used only as a last resort.

He said that there are different explanations for the exception clause in Matthew 5:31-32 and Matt. 19:3-9.

1. Some claim that Matthew was written to the Jews who held a betrothal (engagement) almost as binding as marriage.



That is why he speaks of fornication instead of adultery. An example of this would be Matt. 1:18-25. Joseph and Mary were betrothed, not married, when Mary was found to be with child. In verse 19 Joseph was minded to "put her away" privately. In verses 24-25 Joseph married Mary but did not know her until Jesus was born.

One problem here is that Jesus would be forbidding breaking an engagement except for fornication. Today we do not consider breaking an engagement that serious.

2. The Greek word translated fornication is sometimes used to mean any sexual impurity. Jesus therefore is saying that if a person finds their partner in adultery they are free to divorce their partner and marry another. One problem: Jesus says Matthew 27-28, "Who-soever looketh on a woman to lust after her hath committed adultery with her already in her heart." This broadens the scope of divorce considerably.

3. The exception clause allows a person to put away a partner for adultery but does not mention remarriage therefore a divorced person may not marry another as long as the

divorced partner lives. There are other theories also.

The writer of the tract ended by saying that we do not know which theory is correct, so he will accept the one which allows remarriage for any impurity in the partner.

I feel that he is correct in saying that we cannot be sure what Jesus meant in the exception clause. However there are other scriptures that are plain. In Mark 10:2-12 Jesus states plainly that remarriage while a divorced partner is living is adultery. Luke 16:18 states it simply and positively. In Romans 7:2-3 Paul using Marriage to illustrate our death to the Mosaic Law states positively that marriage is for life. My contention is that where we have plain scripture we need to accept it rather than argue about an unclear passage. The only reason people argue about the exception clause is because they are not willing to accept the plain scripture which states simply that any remarriage while the first partner is living is adultery. There are no exceptions.

There are still arguments by which we are not willing to accept plain scriptures.



1. The innocent party should be allowed to remarry. But is there ever an innocent party? One may be guiltier than the other but both are to blame! I have seen many quarrels – helped mediate some, but I have never seen one that did not have some blame on both sides (except those in which I was personally engaged then the other person was entirely in the wrong or so it seemed to me). But even if there were an innocent person the scriptures are plain. It is adultery to be married again while the first partner is living. I Cor. 7:10-11

I do believe that if a marriage becomes intolerable the partners may be separated but need to be reconciled to their partner or remain unmarried.

2. If a person is divorced before they become a Christian, God forgives their past sins at baptism. True, but remarriage is a continuing sin. As long as we live with a second partner while the first is still living it is the sin of adultery and God does not forgive sin when we are planning to continue in it.

Marriage and divorce creates many problems. Many Christians, when they find that

the person to whom they are witnessing are divorced and remarried, stop talking of salvation. They feel such people cannot be saved. To me this is a poor view of salvation. Freedom from sin and eternity in hell is worth any sacrifice here. If a person realizes the awful consequences of sin they are willing to make any sacrifice here, even to repent and live separately.

Some years ago a woman called me from the hospital and said her husband wanted to talk with me. His first words, "Charles, I'm dying and going to hell! My pastor tells me I am alright. Why am I not?" He was divorced and remarried. I explained that God will forgive any sin if we repent and are willing to forsake it. Just then his wife walked into the room. "Honey," he said, "You can keep me from going to hell if you are willing! Charles says that God will forgive me if I repent and we live separate."

"Of course I am willing," she replied.

We had prayer together and I never saw a person as radiantly happy as that man and his wife. He asked me if I would take his two young children to

church. His wife also began to attend services, accepted Christ and showed a radiant Christian spirit until her death years later.

Some would claim that if a person marries someone who is divorced and his partner is still living the second marriage is not a marriage and the partner who married the divorced person is free to divorce their partner and marry again. The problem with this is that Christ calls it marriage even though it is a sinful marriage.

There may be other problems that are not as clear. Years ago a young brother married a girl who was not a Christian. Several months later he discovered that she had been married several times before and had not been divorced from her last husband. The marriage was annulled. Legally he had never been married. Now was he free to marry?

Here another principle applies. When we join the church we promise to hear the church. The judgment of the body is

safer than that of an individual. Only if we are in a church that refuses to obey clear scriptural commands do we have the right to refuse the decisions of the body. We have a tendency to feel that we are right and the body is wrong, but we need to remember that we promised to hear the church.

I have belonged to the same congregation for more than seventy years. During that time there were some decisions made that I felt were unwise. Some I recognized later that I was wrong. Some I still feel that I was correct. Some I kept explaining why I felt a change (not doctrinal) would be beneficial and it was accepted years later.

I feel that some of us tend to be too quick to refuse the decision of the church and follow our own views forgetting that we promised to hear (obey) the church.

Charles E. Lehigh  
2390 Grandview Rd.  
Hanover, PA 17331

## THE BUTLER REMEMBERS

Rudy Cover

Genesis 41: 1-32

Two years after the butler of Pharaoh had been restored to his office as cup-bearer to the king, Pharaoh had a dream. He dreamed that he stood by the River Nile, and seven fat cows came up out of the river and fed in a meadow. After them came seven lean cows and they ate up the seven fat cows. Then Pharaoh got awake.

Pharaoh slept and dreamed the second time and this time he dreamed about a stalk of corn that had seven big, full ears, and then seven thin ears grew after them and devoured the seven full ears. And Pharaoh awoke.

In the morning Pharaoh was troubled about his dreams and he called for his magicians and wise men and told them his dreams but there was none that could tell him what they meant. Then the chief butler spoke to Pharaoh and said, "I do remember my faults this day: When the chief baker and I were in prison we dreamed a dream one night and there was a young Hebrew there that told us what our dreams meant. And it came to pass that the chief baker was hanged and I was restored to

my office just like he said."

Then Pharaoh called for Joseph and Joseph shaved and changed his clothes. In those days anyone that came unto the presence of the King was provided with special clothes. So Pharaoh told Joseph his dreams: The seven fat and lean cows and the seven full and lean ears of corn.

Joseph said unto Pharaoh, "The seven cows and the seven ears of corn are one and they mean the same: God has showed Pharaoh what is about to happen. The seven fat cows and the seven full ears are seven years of plenty and after them are the seven lean cows and seven thin ears which are seven years of famine. And the famine will be very grievous and God will soon bring it to pass, and it is sure to happen."

Pharaoh realized that he had a valuable man in Joseph. Joseph never went to prison again. God was pleased with Joseph. From then on Joseph was to be a great man.

Selected from the December 1, 1974 issue of Bible Monitor



## OBITUARIES

### ARLENE MARY FLORA

Sister Arlene Mary Flora went home to be with her Lord and Savior on Monday, March 23, 2009, at Spurgeon Manor in Dallas Center, Iowa at the age of ninety.

Arlene was born on October 15, 1918, in Akron, Ohio, to Frank and Amanda (Young) Surbey. Her older brother, Delmer Surbey, died when Arlene was a toddler, and her mother Amanda Surbey died soon thereafter when Arlene was only three. When Arlene was thirteen, her father remarried, and Frank and Sylvia (Klepinger) Surbey gave birth to Arlene's sister Maxine Surbey. After graduating from high school in Canton, Ohio, Arlene moved to Dallas Center, Iowa where she worked as domestic help for the Rhinehart family.

Arlene married Joseph Eugene Flora on March 3, 1942 in Minburn, Iowa. They lived in Quinter, Kansas for a year before moving to Dallas Center, Iowa. Joe and Arlene adopted a baby boy, Dale and a baby girl, Beverly. They had a variety of jobs, including farming and owning and operating Flora Implement west of Dallas Center. Arlene was the bookkeeper for Flora Implement. Arlene and Joe were married fifty one and a half years before Joe died in 1993.

Arlene loved to sing hymns and praises to God. When she sang, she wasn't just singing, she was really worshiping the Lord. Her grandson, Tony Flora said that when the whole congregation was singing, you could always pick out her voice, even if you couldn't see her.

Arlene was always willing to help anyone who needed it. Arlene and Joe were faithful in visiting the ill and those in need. She excelled in hospitality. Arlene loved to cook and their home always seemed to open to guests. Fried chicken, fried fish, fresh vegetables from the garden, and home-made ice cream were just a few of her specialties. She always kept extra cookies in the freezer, just in case someone stopped by.

Joe and Arlene were instrumental in the creation of the Dallas Center Christian School and Arlene worked at the school in many capacities. Arlene supported Joe as wife of the Presiding Elder for several decades.

Arlene was preceded in death by her husband, Joseph Flora



and her son, Dale Flora. She is survived by her daughter, Beverly Forker and her husband Thomas; four grandchildren; Anthony Flora and his wife Diana, Jennifer Jacobs, Benjamin Forker and his wife Sheila, and David Forker and his wife Megan; eight great grandchildren; Zachary, Makayla and Julia Flora, Tyler and Vincent Jacobs, James and Alec Solano, and Duncan Forker; Arlene's sister Maxine Surbey; three sisters-in-law, Anna Umland, Beulah Reed, and Esther Keller; many nieces and nephews, and countless friends.

Arlene was our beloved Mother, Grandmother, Great-Grandmother, Sister and dear friend and she will be greatly missed!

Services were held at the Dunkard Brethren Church in Dallas Center, Iowa, March 27, 2009 with Brother Jim Meyers and Brother Denny Myers officiating. Burial was in the Brethren Cemetery, Dallas Center, Iowa.

#### DORIS BYFIELD

Sister Doris Byfield, 89, passed away Monday, April 13, 2009 at Spurgeon Manor Care Center in Dallas Center, Iowa. Doris was born May 24, 1919 in Marshalltown, Iowa, to Charles and Ethel (Parsons) Switzer. After Ethel's death Charles and Doris moved to Holmesville, Nebraska before moving to Waterford, California in 1922. She married Paul Byfield in 1935. As Paul's health continued to fail they moved to Dallas Center, Iowa in 1995, where Paul died in 2004. She served faithfully as the wife of a Minister and Elder.

Doris is survived by her sons, Paul Byfield Jr. (Eileen), Forestville, California; Vernon (Judi) Byfield, San Ramon, California; and Don (Tomme) Byfield, Campbell, California and daughter Sheila Castle of Adel, Iowa; seventeen grandchildren; thirty six great-grandchildren; her siblings, Kenneth (Donna) Switzer, Fred Switzer, David (Sara Lee) Switzer, Charles (Audrey) Switzer all of California and Sharon Litfin (Doyle) of Colorado. She was preceded in death by her husband of sixty nine years, Paul Byfield.

Services were held April 18 at the Dunkard Brethren Church in Dallas Center, Iowa with Bro. Fred Pifer and Bro. Denny Myers officiating. She was buried in Brethren Cemetery near Dallas Center.

## MARRIAGE

### EBERLY-WALKER

Sis. Yolanda Eberly, daughter of Bro. Don and Sis. Ella Eberly and Bro. Jared Walker, son of Bro. David and Sis. Carrie Walker were united in marriage on April 4, 2009 at Englewood, Ohio. They reside at 209 G. St., Apt. D, Waterford, CA 95386.

## DUNKARD BRETHREN HISTORY BOOK

### **They Counted the Cost**

By Keith M. Bailey

The long-awaited book tracing the history of the Dunkard Brethren Church is scheduled to be printed, bound, and available in time for General Conference in Nebraska. Brother Keith Bailey did an excellent job at filling in the story and building upon what Frank Reed, Shirley Frick, and Nedra Pike had already done. The final result is an exciting story that tells why the Dunkard Brethren Church exists. Complementing the story line are wonderful photos throughout the book showing scenes and people, from 1926 to the present. Brother Keith's desire for accuracy has yielded a resource which can be utilized for further research.

Prepublication offer: The members of the Board of Publication and the History Committee desire to get this book into as many homes as possible. Therefore they have set the price as low as possible while attempting to recover the investment made in compiling and printing the book. They have chosen to provide a powerful incentive to purchase this book now by offering a discount to those who respond to this offer promptly. The regular price of **They Counted the Cost** is \$50 plus postage and handling. Until August 31, 2009, this book is being offered at a substantial 30% discount. For all orders that are sent with payment by August 31, 2009 the cost is \$35 per copy plus \$5 postage and handling. At this price, you can order a copy for each of your children and grandchildren.

We would encourage people from each congregation to compile their orders and send them in together. An additional incentive

is being offered for those who can arrange to either pick up their copies at General Conference or have their copies picked up by someone else. For those who can arrange to pick up their books at General Conference in Nebraska there will be no postage and handling charge. If for some reason the books are not available at Conference, the orders received by that time will be sent at no extra charge.

To place your order: For those who can arrange to pick up their books at General Conference, please neatly write your name and complete, current, correct address and the number of copies of *They Counted the Cost* you wish to order. In order to expedite the handling, payment must be received with the order. Make the check or money order payable to "Dunkard Brethren Church." You can write how many books you wish to order in the "memo" section. Send the information with payment to:

Kevin Funk, Secretary  
Publication Board  
24107 N Ave.  
Dallas Center IA 50063

phone: (515) 992-3254  
e-mail: [kevindbc@q.com](mailto:kevindbc@q.com)

For those who cannot arrange to pick up copies of the history book at Conference, or who order after Conference, this is still a good deal. Simply follow the instructions above, and include \$35 + \$5 postage and handling for each book ordered for a total of \$40 per copy. This price is good until August 31, 2009.

After August 31, 2009, ordering and shipping will be handled by the printer, Evangel Press. The cost will be \$50 plus postage and handling (which figure has not been established as of this writing). Details will be sent along with a brochure that is being mailed out to the congregations and all those on the Bible Monitor mailing list.

Respectfully Submitted,  
Robert Lehigh, General Editor



## NEWS ITEMS

### 2009 GENERAL CONFERENCE

The 2009 General Conference will be held, the Lord willing, at the Maranatha Camp Grounds, Maxwell, Nebraska, June 6 – 10, 2009. The grounds are located 13 miles east of North Platte, Nebraska, on Interstate 80. Exit at the Maxwell exit, go south one fourth mile to the service road, turn right, go west 2 miles to the grounds.

Due to an unusual situation involving the Camp Grounds, no one should plan to arrive on the grounds before 3:00PM on Friday, June 5, 2009. The Lodging Committee will be prepared to serve you at that time.

There are plane and bus services to North Platte, Nebraska, but no train service. Please make your own arrangements for someone to pick you up from these locations.

You need to bring your own bedding.

There are hook-ups for trailers and motor homes. We encourage those who can to bring them.

Send reservations to: Lee and Sandy Meyers  
25009 South Cowger Road  
Peculiar, MO 64078  
816-779-0967  
E-mail: [Nebraska.conf@yahoo.com](mailto:Nebraska.conf@yahoo.com)

Have you made your reservations?

### THANK YOU

I want to thank each and every one who sent cards, notes, gifts or called to wish me well and greetings for my 90th birthday. I received approximately one hundred and fifty cards. Your thoughtfulness is greatly appreciated. Thank you all so much. I pray God's blessings upon each and everyone. Prayerfully I will meet you on the other side.

Sister Barbara Stump



## THANK YOU!

We are writing to thank all of you who remembered our 50th Wedding Anniversary, March 29, in various ways. For the many beautiful cards, e-mail, phone calls, visits, gifts and the special calendar. We thank you! Time has flown and it is hard to believe fifty years has come and gone.

We rejoiced and were glad on the day of our marriage and fifty years later, we rejoice and are glad for all HIS many blessings and benefits — we thank HIM!

In Jesus' love,

Brother David and  
Sister Mildred Skiles

## THANK YOU

Dear Brothers and Sisters,

I want to thank everyone for the cards, flowers, phone calls, pictures, money gifts and notes of encouragement on my 85th birthday.

It was such a joy to receive cards from all over the Brotherhood.

May God richly bless you all.

Sister Dorothy Marks

**ADULT SUNDAY SCHOOL LESSONS FOR JULY 2009**

July 5 – The Risen Lord Greet the Faithful – John 20:14-23

1. What did Jesus mean by “touch me not”?
2. When Jesus breathed on them did they receive the Holy Spirit? How was it different on the Day of Pentecost?

July 12 – The Blessing of Believing – John 20:24-31

1. Speculate about the level of Thomas’ faith; was it really less than the other disciples? What did they do when they first heard?
2. What does our faith require to be full and effective?

July 19 – Directing the Distracted – John 21:1-14

1. What was Peter doing by going back to fishing? How does that look in our lives?

2. Give possible reasons why Jesus allowed them to catch fish, only to give them more fish?

July 26 – A Test of Love: Discipleship – John 21:15-25

1. What is the difference between the word for “Love”, Jesus was using and the word for “Love” that Peter used?
2. Study the words used for “feed”; is there any difference? What is the significance?

## **YOUNG PEOPLE’S SUNDAY SCHOOL LESSONS FOR JULY 2009**

July 5 – Excuses – Gen. 3:12, Ex. 3:11, Matt. 25:24-25, Luke 14:15-20, Rom. 1:20

1. What root, in the heart, is manifested when we make excuses?
2. Why will we be without excuse before God?

July 12 – Hopes – Rom. 4:18, 8:24, 15:4, I Cor. 13:13, I Peter 3:15

1. How is hope different than wishing?
2. What are we hoping for? What are we placing our hope in?

July 19 – Ambitions – I Cor. 9:24, 12:31, 14:1, 12, Phil. 3:13-14, II Tim. 2:15

1. According to these Scriptures is ambition wrong?
2. What is to be the focus of our ambition?

July 26 – The Sower of the Seed – Matt. 13:2-23

1. What is the purpose of this parable? Effectiveness of outreach? Or response to the message?
2. What makes the good soil, good?



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# BIBLE MONITOR

VOL. LXXXVII

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NO. 7

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## MY SOUL BE ON THY GUARD

My soul be on thy guard;  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the skies.

O, watch, and fight, and pray;  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore.

Ne'er think the vict'ry won,  
Nor lay thine armor down;  
Thy arduous work will not be done  
Till thou obtain thy crown.

Fight on, my soul, till death  
Shall bring thee to thy God;  
He'll take thee at thy parting breath  
To his divine abode.

-George Heath

## TODAY'S HEROES

As the Fourth of July approaches, we will hear much about heroes. Heroes will be mentioned from the Revolutionary War, which gave rise to Independence Day. Heroes from every war the country has been involved in, as well as our current involvements with wars, large and small, will be set forth as worthy of our veneration. To most Americans, heroes are those who have fought and died in our country's wars. Heroism is usually connected with the military or other governmental service.

The bravery of the troops sent to fight the troops of other countries is often saluted and we are assured that if it were not for the sacrifices of these soldiers that our country would

not have survived over two hundred years. This view of history utterly destroys the real reason for our existence for the past two hundred and thirty three years. Without God being in control in Heaven and moving in the affairs of men, the United States of America would never have been discovered, nor developed to the level it has been. Whatever purpose, God has in mind for this land, He has been able to develop, protect and prosper it throughout its history. As we see God's part usurped by men and their puny power, we see the deterioration of the country. The number one hero of every inhabitant of the land should be God. Since that is noticeably not true, the threat of this country's failure is seem-

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## THE BIBLE MONITOR

JULY, 2009

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ingly so much closer.

Heroes are not those who kill, maim and incapacitate, but those who bind up wounds and foster life. Heroes are found in many places within this land and elsewhere. Heroes are those who are willing to sacrifice their lives, health, and abilities to help those who are helpless. Many are willing to sacrifice in these ways to help with the mental, physical or financial needs of those who are hurting and needy. There are those who will sacrifice themselves as soldiers do, only their sacrifice is for the healing and helping of those who need their help, not for the destruction of those accounted to be enemies. Fortunately, many are willing to go based on various philosophies and warm feelings; unfortunately, few are willing to go as Christians.

The real heroes are those who are willing to go at the behest of God. Hebrews 11 contains a list of those who were willing to meet many unfavorable conditions and even death, so they could serve God. Those listed have been denominated the Heroes of Faith. Is God's call to service as compelling as the various other voices calling

to serve? Does His call have a resonance that is greater than merely social service?

God's call is not about fixing the injustices of the world, or about healing only the physical, financial and mental needs of the world, but meeting the spiritual needs of individuals. God's heroes share the Gospel. It may be through missionary service, or it may be through medical work, or just helping a neighbor. The Gospel can be shared in many ways and many places. The one thing that must be guarded against is the substituting of the doing of deeds for the actual sharing of the Gospel. These deeds may "feel" good and sharing the Gospel may be hard, but without the sharing of the Gospel, only temporal good has been accomplished.

We are apt to think that only officials or very talented people are able to be heroes. Heroes are people who take up their crosses wherever they may be. Their talents may be in a certain line, but when God has need of those talents, that is when heroes are called.

Heroes are often disguised as prayer warriors, Bible study leaders, janitors, encouragers, mentors, dishwashers, and

many other every day people. Often heroes are those who have no thought that they are heroes. They are just doing what needs to be done.

For all soldiers, whether the troops of a nation or Christian soldiers, there is a challenge. No soldier can serve his commander if he is not willing to follow as he is directed. A good soldier must make sacrifices and face hardships. Perhaps we fail to see this intensity when watching the soldiers of Jesus Christ. We see instead a laying back, a questioning of the

orders given or the lack of the discipline needed to battle successfully. Perhaps Christians do not take their challenge or their battle as seriously as the soldiers who face their physical enemies. Christians of a past time had to be ready to face the challenges that Satan had in store for them. That sense of urgency and seriousness seems to be missing today.

Are you prepared to be a hero in the spiritual battles before you?

M.C.Cook

## TWO EXTREMES OF PATRIOTISM

"...Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matthew 22:21b

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I Corinthians 6:20

There are two extremes of patriotism prevalent in the earthly church today. The first of these we would like to look at is Revisionist theology. They, in effect, re-write American history. We believe there is a

certain amount of credence to what they teach, but it goes to an extreme. When this theology is combined with higher criticism it results in thinking that is completely contrary to Holy Scripture.

While American history includes much that is mythical, to re-write it to the point of becoming anti-American is the ultimate extreme. Christ taught us to render unto Caesar the things that are Caesar's. Although He was accused of it, He never rebelled against the leadership of His day.

Paul called civil leadership "a minister of God" in Romans 13. While we are never to worship them, as was commanded by Roman rulers, we are to respect their office. The Bible also commands us to pray for them.

The other extreme we refer to as "flag wavers." They insist that America is, or at least once was, a Christian nation. They have the American flag at the front in their meetinghouse. We heard a radio preacher state that anyone who will not pledge allegiance to the American flag as part of their religious service should be asked to leave! They teach that it is a Christian's duty to fight for the flag. Some of them teach that America is "the new Israel." They disregard Christ's teaching that we are to render unto God the things that are God's. Paul teaches us that this is our body and spirit.

Strangely enough there are churches that hold to political pacifism that have flags at the front of their Sanctuary. In their mind this may correspond with their theology that we are to Christianize nations. They have forgotten the Scriptural teaching of the two Kingdoms and have replaced it with the

ultimate goal of Christianity being peace among all nations and acceptance of their religion. How they can miss the fact that this is the goal of the anti-Christ is beyond me.

It is easy to fall into the trap of Revisionist theology or "flag waver" theology. Unfortunately, even many Dunkard Brethren have lost the true meaning of nonresistance. Gun control is a "hot topic" among flag wavers. In reality it is not even a church issue! We recently read a novel based on fact that concerns the Conscientious Objector status. It tells how local boards know more about you than you think. While the draft is not now active, it is a real possibility it could go into effect again. Where would the Dunkard Brethren stand in the eyes of those doing the judging?

We came from a church background that included a choice, either patriotism or political pacifism. We were raised to fight for our country. My father was in World War II. My older brother served in Korea and my younger brother died in Viet Nam. So nonresistance was not easy for me. My search of Scripture convinced me of its reality. I now will not salute



the flag or even stand for the Star Spangled Banner. I am grateful we have no flags in our meetinghouses and we hold to nonresistance.

The epitome of nonresistance is loving your enemies. How some can say they love those they are willing to kill is beyond me. Nonresistance, as has already been indicated, is much more than refusing to serve in the military. It is easier to love those "over there" than to love someone who breaks into your home.

I give all the glory to my Lord for allowing me to show this principle in my life. Two examples were during a wild-cat strike at work (I struggled with belonging to a union). I was confronted while going to work. A fellow worker was going to beat me up. I put my hands behind my back and told him to do so but I would not fight back.

The "gang" told him to "let the crazy man go." He then threatened my family. I "lost it" and called him a low down snake. But he did not hit me.

After it was over, a fellow worker continuously called me a "scab." I worked next to the machine he was running. His level tech stuck and his hopper ran over. I got a scraper and a pan and got down on my knees and started helping him clean it up. He was astounded to say the least! I called him by name and said that is what the love of Christ is all about. He later was one of my best friends. Again this was not Jim Hite but the Lord.

Let us be willing to be called fools, cowards or worse for our Lord.

Brother James M. Hite  
816 E. Birch St.  
Palmyra, PA 17078-2704

## WORKS THAT GLORIFY

### Part 6

#### Worshippers or Workers/Mary or Martha

#### Conclusion

"Mary-or-Martha" is the forever contrast between sitting at Jesus' feet versus bowing to fussy meal time preparations.

Doesn't Jesus already have meat to eat that we know not of? Yet, is the knee calloused in worship more worthy than



the hand bruised in works? Can we not all have a measure of Mary and a dole of Martha within us? Our temperaments and our comfort zones lead us toward worshipping over much or working too hard. We all are called to pray; we all are bound to do the work at hand.

The threesome from Bethany seemed to be the mealtime hosts to Jesus and His retinue of disciples on several occasions. In the Gospels, three separate visitations are listed. Two adult women in any home often pose a problem with division of labor and this home was no exception. Martha, playing the gracious hostess, received the traveling apostles and the Lord Jesus into her house. It was she that was cumbered about with much serving.

When their brother Lazarus died and word reached the household that Jesus was on the way, it was Martha who ran out to meet Him. Six days before the Passover the travelers again find themselves at the Bethany home. The text says that "they" (Mary and Martha?) made Him a supper, Martha served, Lazarus sat at the table (very much alive now), and Mary took a pound of costly

spikenard and anointed the feet of Jesus.

Mary is at the feet of Jesus always. She sat at Jesus' feet and heard His word while her sister complained about her absence in the kitchen. Jesus sent word that Mary should come meet Him after Lazarus' death, because Martha had come out alone. The Scripture records that she fell down at Jesus' feet saying the same words that Martha had said earlier from a standing position. "Lord, if thou had been here..." In the last meeting during Passover week, Mary anoints the feet of Jesus.

Jesus commends Mary and seems to scold Martha. "Martha, Martha, thou art careful and troubled about many things. But one thing is needful and Mary has chosen the good part which shall not be taken away." When Judas complained about the waste of the ointment that Mary offered to Jesus' extremities He said, "Let her alone; against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." High commendation from the Master.

Has Martha been maligned? Her fault was not so much that she served Jesus while

preparing in the kitchen, but that her spirit was grieved by Mary's absence. Martha tattled on Mary. At some point Mary needed to come away from the costly and fragrant feet washing ceremony to the daily grind of washing dishes, dirty laundry, and faces of fussing children. Martha could do well to find where Jesus wants to focus her abilities of organization and her boundless energy. For the Marthas among us, we would benefit from a daily hour with the Lord. The menu might have to be changed from chicken cordon bleu to chicken and noodles, but the rewards of a calm spirit and peaceful countenance would be more excellent than the praise of men.

Mary's efforts need to be in pouring out to others rather than always filling her own cup. She would do well to find the joy of serving beyond worshiping. Martha can learn watchful waiting in prayer before bounding off to the next project.

The Old Testament has its own "Mary/Martha" dilemma in Isaiah 58. The children of Israel seemed to be doing everything right in the worship department. They are noted for their daily devotions, for their delight in

God's ways, for their righteous actions, and for their obedience in ordinances. They love loving their God. Their fasting is to the point of bodily affliction. Yet the cry from the Lord is that they are living in sin.

In their "Mary" attitude the Lord does not see them, neither has He heard them. They had not pulled out of their cozy worship service enough to feed the poor, clothe the naked, relieve heavy burdens, and set the oppressed free. They seemed to have relationship problems (putting forth of the finger) and employee/employer struggles (heavy burdening). Their worship service was worthy of a blue ribbon, but in the works category they failed miserably. Restraining from food in fasting does no good if the hungry at their door were not fed. There is no one in the kitchen fixing for the poor.

The scolding of the first seven verses of Isaiah 58 turns to the light of noon day and the Lord's glory, as the people reach out to the hungry and the afflicted. They become a watered garden and a restorer. They have satisfied their Lord by loving His community of downtrodden.

Mary had the very special opportunity of caring directly for her Bridegroom. Israel and the rest of us are to care for the poor. A fruitful worship service will lead us into areas of service that are spirit directed.

Mary and Martha talents can be wonderfully juxtaposed

into one very useful man or woman for the Lord. Both worshipers and workers are needed. Can I not be a worshipping worker, doing the Lord's work His way?

Sister Mary Sue Moss  
Dallas Center, Iowa

### SEEKING ADVICE: SOURCES

All of us have a need to seek advice because we lack knowledge and wisdom in many areas. Since the Bible encourages us to get good advice, we should be doing that. But one might wonder where it can be found?

The only infallible source of wisdom is God Himself. God wants us to seek wisdom from Him. James 1:5 says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." God wants us to grow in wisdom. He has provided the Bible for that very purpose.

Every question, plan, and idea that we have, should be examined in the light of God's word. What does the Bible say? God's way is always the right way. Proverbs 21:30 states,

"There is no wisdom nor understanding nor counsel against the LORD." Give God the opportunity to guide your decision making. Submit your will to His. Following God's direction allows us to experience the fullness of His blessing in our lives.

While God's advice is always correct, the Bible does not address every possible decision and issue. Where can you gain wisdom about buying property, marrying a certain person, adopting a child, building a house, starting a business, and so on? Where the Bible does not give specific direction, we can look to other people. This could include your spouse, parents, relatives, friends, church leaders, and so on. The key is to identify wise advisers. Every person is not wise. Even wise people may not have wisdom or



knowledge in particular areas.

How then can you identify good advisers? Wise people are sound thinkers. They make good decisions. They have integrity and self control. They consistently choose the right and reject the wrong. They have a track record of good living.

An excellent way to identify those who have wisdom is by developing relationships. If you think a person may be wise, begin to dialogue and visit with that person. Observe how he thinks and lives. Ask questions. See what you learn from that person. Through spending time with wise people, you will learn much. Proverbs 13:20 says, "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." We gain a lot of wisdom by interacting with the wise; and we also learn who will or will not be a

good adviser.

Another way of finding good counselors is through references. It is not always practical to use only advisers with whom you have developed relationships. To do so would deprive you of much wisdom. Instead, you can use those you trust to direct you to good advisers. References are especially helpful when you need advice for specialized areas like legal issues and taxes.

In every case, you need to have confidence in your counselors. Everyone should have a group of wise people to access for good advice.

Have you asked God for wisdom?

From whom do you seek advice?

Brother Steven Clapper  
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## AS WE FORGIVE

Matt. 6:12, "And forgive us our debts, as we forgive our debtors." Luke 11:4a, "And forgive us our sins; for we also forgive every one that is indebted to us..." Mark 11:25-26, "And when ye stand praying, forgive, if ye have ought

against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Matt. 6:14-15, "For if ye forgive men their trespasses, your heavenly



Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

When we joined the church we all promised that if any one offended us, we would go to that one alone, the purpose being to gain our brother. But instead of going to the one who offended us we often tell everyone else what they have done to us, or we sit and sulk and have nothing to do with them. Matt. 18:15

Brethren, Sisters, this is serious. God has made it very plain, if we do not forgive, neither will He forgive us.

How awful it will be to come to the judgment and find ourselves shut out of heaven because we have allowed our hurt feelings to stand between us and forgiveness.

Do we want to be in the position of the unforgiving servant and to suffer a fate like his? Read Matt. 18:23-35.

Do we want to stand in judgment when the book of life is opened and find our name has been blotted out? Rev. 3:5, "He that overcometh, the

same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." So we see some names are blotted out, let us be sure it is not ours.

Col. 3:8, "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." Verses 12-15, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

So let us have peace among ourselves, without which we cannot have peace with God.

With love to all,  
Brother William Carpenter

## WHAT ARE YOU COMPLAINING ABOUT?

Bellyache, crab, fuss, gripe, grouse, growl, grumble, moan, murmur, whine. We all do it. Complaining is a common human response to stress.

Of course, since most of us consider ourselves mature, we do not go for the all out tantrum-and-fit-throwing type of complaining like the children of Israel who wept over the lack of garlic and cucumbers. We choose the more civilized fussing, griping and grumbling. In fact, sometimes we murmur without realizing what we are doing. Once I even grumbled about a clean bathroom.

I was traveling Interstate 35 in the early morning hours when I decided to take a bathroom break at the rest area. Walking in, I noticed the entrance to the lady's room was barricaded. A cleaning lady was backing her way toward the door, mopping as she came. Another traveler was also waiting, and making conversation, I casually griped, "Wouldn't you know. We picked the bathroom that is being cleaned." We chatted a few minutes while the worker finished mopping. As she stepped aside to let us enter, I glanced at her face and my heart was

smitten. She looked weary and tired, joyless and friendless. With shame, I realized I had the audacity to complain about waiting while someone cleaned a bathroom. For me! How many toilets had she scrubbed that morning? How many floors had she mopped? Had anyone thanked her or had they been like me, grumbling over a few minutes delay in my schedule?

I quickly and profusely thanked her for the clean bathroom and I even gave her a New Testament before I left. But I wonder, at the end of her day of floor mopping and toilet scrubbing, did she remember my grumbling or my thankfulness.

Paul's reminder to the Christians at Philippi to be lights in the midst of a crooked and perverse nation is prefaced by the admonition to "do all things without murmurings and disputing" and is followed with the challenge to "hold forth the word of life." (Philippians 2:14-17) Did my complaining, casual though it appeared, distort my Christian witness? If she read the Gospel I had given her, would she have doubts about people who called

themselves Christians? I pray that God's word was able to reach the cleaning lady's soul, in spite of my grumbling.

My early morning encounter on Interstate 35 has made me more aware of the effects of ca-

sual complaining. I hope I have learned my lesson and NEVER gripe about a clean bathroom again!

Sister Laura Hawbaker  
Dallas Center, Iowa

## THE CHILDREN'S CRUSADE

"Endure hardness, as a good soldier of Jesus Christ."  
II Timothy 2:3

During the Middle Ages Europe was under the yoke of the Catholic Church. A new religion based on the teachings of Mohammed of Arabia had conquered all of North Africa and the Middle East, including Israel. The Pope, the head of the Catholic Church, was angry that the Arabs and the Turks had occupied the "Holy Lands" and felt that the Armies of Europe should reclaim Jerusalem for the church. From 1096 AD to 1291 AD there were four major and many minor crusades, one of which was known as the Children's Crusade.

In the early part of the 13th Century a shepherd boy in France had a vision. In the vision he believed that Christ appeared to him and told him to raise an army of children to

go take back Jerusalem from the Moslems. He went to Paris and told his story to people on streets and in byways and soon, thirty thousand children, both rich and poor, had volunteered to join this army. Many had wanted to go but were not allowed. Some became sick and died, so strong was their calling.

The children set off to the south, but had no idea where Jerusalem was. When they reached Marseilles, a city in southern France, they thought they had reached the Holy Land. They raised a great shout, but they soon found out that after marching hundreds of miles they were still "home". The great sea had to be traveled a daunting distance, and many turned back discouraged. They thought that God would open the sea as He had with Moses. But they were disap-



pointed.

Wicked men pretended to help them by taking the five thousand that were left aboard ships. The rest had either turned back or died along the way. How brave these young men were to continue on! For eighteen years not a word was heard of them. Their parents and friends were fearful. The wicked man, it was later discovered had sold the boys as slaves in Africa, to the very people they sought to conquer. Some ships had wrecked on the shore as a result of storms and the children drowned.

But saddest of all was the news that eight boys had been carried off to Bagdad by the Moslems. They were told to deny Christ, but even though they had endured so much,

and they knew that their refusal would cause more suffering and death, they did not deny their Lord Jesus Christ.

Their endurance meant torture and death for them, but their faith in Christ took them through to the courts of Glory. Was the Children's Crusade endorsed by God Almighty? Probably it was not. Man often does things which are not God's will, yet some move by faith, regardless of the test. No history of men shows greater bravery, endurance, and courage than the Children's Crusade. May we all fight the good fight of faith. We do not know the road ahead, but we know that if we are faithful, it will lead to Heaven.

"He that endureth to the end shall be saved." Matthew 10:22

What did thine only Son endure,  
Before I drew my breath?  
What pain, what labor to secure  
My soul from second death?

-Charles Wesley

Sure I must fight, if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by thy Word.

-Isaac Watts – 1720

Brother Lynn H. Miller



## WILL YE ALSO GO AWAY

Howard J. Surbey

"Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we are sure that thou art that Christ, the Son of the living God." Jno 6:68-69. About a year before Christ's death; He was at the height of His popularity. At one time 5,000 men had gone out in the wilderness to hear Him. It is thought that perhaps ten or twelve thousand people were in this group including men, women and children. At night Christ stole away to pray and early in the morning returned to Capernaum via the Sea of Galilee.

The people found Him at Capernaum and much of the multitude followed Him there. At this time He preached that spiritually deep and important sermon "On the bread of life." Then the majority of the multitude did not want to accept His teachings and followed Him no more. Christ had told the multitude that many of them followed Him just for the loaves and fishes.

It was likely not a great trial as those left Him who had not believed in Him. However, it

must have been quite a discouragement as many disciples of His also left. Therefore He turned to the twelve Apostles and asked them this serious question which we have as our text. Peter naturally had an immediate answer which was apparently the result of some serious recent discussions of the twelve.

Does God need to beg for people to faithfully follow Him? Does not God have more power than this, over man? Yes, God has all power but He only accepts man as a volunteer. He labors, pleads, and reasons with man but it is up to man to willingly do what he will about his Master's service.

The nearer we are to Christ the more we have to leave, if we leave Him. The nearer we are to Christ the greater a punishment that will result from leaving Him. Christ has handed down God's plan of salvation, in full detail, through the writings of His followers in the New Testament. This is not the story of Man's efforts to find God. It is the story of God, through mercy, laboring to save human beings. It is the only

hope of eternal life with God.

Peter asks the question of where else to go? "Thou hast the words of eternal life. We believe and are sure that thou art the Christ, the Son of the living God." Oh that this would be the general faith of man.

Without Christ our only hope for the future is sorrow, disappointment, and suffering. By accepting Him and faithfully following His directions, we can have Life, Hope, and Immortality for our soul.

"For I know that this shall

turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body whether it be by life, or by death. For to me to live is Christ, and to die is gain." Phil. 1:19-21.

Selected from the

July 15, 1949

issue of the Bible Monitor

## THE PRECIOUS BLOOD OF CHRIST

Harold S. Martin

The atoning blood of Christ is mentioned repeatedly in the Scriptures. Jesus instructed His disciples to engage in a special service (the Communion), and to observe it at intervals down through the centuries so that we might not forget the blood that was shed for us on Calvary.

Throughout the entire Bible there are dozens of references to sacrifices and to blood. Some say that the Christian religion is a gory religion (a religion that finds its delight in the shedding of blood), but the Cross of Christ and the shedding of His blood

are the means by which we who were "sometimes afar off" are now "made nigh" unto God. It is the blood of Christ that brings a reconciliation between the sinner and God. This is the heart of the Christian message. It is the foundation of our Christian faith. If we are not clear about the blood of Christ, we cannot be right anywhere. Our gospel is a gospel related to blood.

### 1. THE NECESSITY FOR BLOOD ATONEMENT

It was our sin that made the crucifixion of Jesus a necessity. Paul says (in Romans 1) that the

mind of man is filled with all unrighteousness, fornication, wickedness, covetousness, envy, strife, malignity, etc. Jesus says (in Mark 7) that from within, out of the heart of man, come evil thoughts, fornication, slander, pride, and foolishness. When measured by the Bible's standard of right and wrong, every human being is found wanting. If we once see ourselves as God sees us, we will say with Moses, "I am unworthy," and with Isaiah, "Woe is me for I am undone."

Your sins may not be exactly like my sins because there are hundreds of varieties of sin – cheating and swearing and envy and adultery – but whatever they are, they put a separation between us and God, and God's holiness demands that sin be punished. Even John 3:16 has a dark side to it. We must never forget the word "perish." Human beings are in danger of perishing. There is something awful from which we need to be saved. Our sins have put a separation between us and God, and so the crucial question is: "How can God and man become reconciled again?"

In the minds of many salvation is a kind of do-the-best-you-can sort of thing. They look at it

as a stack of good deeds set up alongside a stack of bad deeds, and hope that when life is over, the good deeds will outweigh the bad. Thus salvation to such persons is a cheap religious exchange, in which for our goodness, we ask God to forget our badness. Others are foolish enough to believe that all one has to do in order to get reconciled with God is to practice the Golden Rule. They say that the Golden Rule is the only religion any person needs. The problem is that no person has ever kept the Golden Rule continually and perfectly, and therefore instead of saving us, it only adds to our condemnation.

The gulf between man and God is so wide and the separation is so great that no man by his own efforts is able to bridge it. And so God himself (moved by love and mercy), acted on behalf of man – and He himself provided a means of atonement. He sent His own Son into the world, who was crucified at the hands of wicked man, and whose blood was shed from the Cross – in order that He might justly secure a reconciliation between God and man. You see, Jesus is God – and when Jesus died, God himself was



dying. And thus God himself paid the penalty that we should have paid. The Bible speaks of the "church of God" which He "purchased with his own blood" (Acts 20:28).

Years ago there was a guerilla leader named Shamel, who was fighting against the Czars in Russia. A number of men and their families camped together in the same area. One day stealing broke out in the camp and Shamel laid down the law. He said the penalty for anyone caught stealing would be 100 lashes with a whip. Before long the thief was caught, and it turned out to be Shamel's own mother! Shamel had a problem. Stealing just couldn't be tolerated, and yet he loved his own mother. The punishment was carried out, but after several blows of the whip, Shamel removed his mother from the place of punishment and ordered that the lashes be put upon his own back. He took the punishment in his own body so that his mother could go free. That is what Jesus did for us. It was our sin that required punishment, but it was God's love that provided the incentive which caused Him to pay the penalty in His own body.

## 2. THE NATURE OF THE BLOOD ATONEMENT

The New Testament repeatedly says that it was the blood of Jesus that made a perfect atonement for man's sin. Jesus says, "This is my blood of the new testament which was shed for the remission of sins" (Matthew 26:28). Paul says, "Being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9). Peter says, "You were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ (I Peter 1:18, 19). John says, "God is light...and the blood of Jesus Christ his Son cleanses us from all sin" (I John 1:5-7). The last book of the Bible says, "Unto him that loved us and washed us from our sins in his own blood" (Revelation 1:5). The Scriptures teach over and over again that the blood of Jesus Christ has made satisfaction for sins, and that in His death, the penalty for our sins has been paid.

The blood atonement is described in the Scriptures by the use of a number of phrases and figures of speech:

One of the words is propitiation. The word "propitiate"



means "to turn away wrath." God's wrath is heavy upon us because of our sins. It is not that God storms around in the heavens like a man who has lost his temper, but He has a fixed attitude of displeasure with sin. Sin offends God, and God is displeased – but Jesus died to "propitiate" (to "turn away") the displeasure of God. Romans 3:25 says that God set Jesus forth "to be the propitiation for our sins through faith in his blood."

Another phrase is that the blood of Jesus cleanses from sin. Sin lets a crimson stain upon our lives. Martin Luther once thought he saw Satan coming toward him, with a huge book under his arm. "This book," said Satan, "contains the record of the sins in your life." Luther replied "Stop. Here's another book. It says that the blood of Jesus Christ cleanses us from all sin." The fact is – every lie we ever told, every mean and low-down thing we have ever done – can be cleansed by the blood of Christ.

Then too Jesus died as a Substitute for us. The word "Substitute" means that He died in our place. He bore our penalty. He stood where we should

have stood. He suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18). Substitution means that something happened to Christ and because it happened to Him it need not happen to us. Do you remember that the Cross Jesus bore really belonged to a criminal named Barabbas? Surely Barabbas dreaded the day of his execution, but when the authorities came to his cell, they came with good news. They said, "Barabbas, you are a fortunate man. Jesus of Nazareth is going to die in your place. We have orders to release you." And the criminal Barabbas was set free! He was absolved of the charges against him! He was saved from the death he deserved to die! Barabbas went away a free man – not because he was innocent, but because Another took his place. And that is how it can be with us.

### 3. THE RESULTS OF THE BLOOD ATONEMENT

The atonement is available to anyone, but it only becomes effective for those who believe. If we believe with genuine faith that Christ's blood satisfies God's penalty for sin, there are several results:

(a) Our redemption is paid.

The word “redeem” means “to buy back.” The sinner is pictured in the Bible as a slave under sin (Romans 7:4). He has no power to free himself unless someone takes pity upon him and comes to the slave market and buys him from his master and sets him free. Christ is the One who does this very thing for us. The Bible says that “we have been bought with a price” (1 Corinthians 6:20). Philip Bliss caught the essence of this thought when he wrote, “Sing oh sing of my Redeemer, with his blood he purchased me; on the Cross he sealed my pardon, paid the debt and made me free.”

(b) Our justification is secured. In the book of Romans we read that we are “justified by his blood” (Romans 5:9). Justification is a beautiful word. It is more than forgiveness. A man may steal from his neighbor, and if he is caught, his neighbor can forgive him – but the man who stole is still guilty of the crime. One who is justified (by way of contrast) is not only forgiven, but he is actually acquitted (declared to be “without guilt”). One who comes to the foot of the Cross and accepts Jesus Christ and meets the conditions of salvation is counted just-as-

if-he had never sinned. He is declared not guilty. He is justified. His sins are canceled.

(c) Our victory is made possible. Revelation 12:11 says, “And they overcame him by the blood of the Lamb.” The blood of Christ has power to make us victors more and more over sin. There are many blasted and defeated lives. There is scarcely an hour goes by that Satan doesn’t bring upon us a fresh attack – and since we are still in the physical body, sometimes we are led into sin. But the power of the Cross is our best defense against evil. We must learn to think often about Calvary and to remember the blood that Jesus shed. When we are thinking about the Cross, and about the price paid for our salvation, and about the lonely Son of God (and His blood-stained hands and feet) – in those moments sin has no power over us! Charles Wesley says in one of his hymns: “Oh for a heart to love my God, a heart from sin set free, a heart that always feels the blood so freely shed for me.” Each of us should pray often, “Oh God, give me a heart that always feels the blood.”

This has been the core of God’s wonderful plan of salva-

tion. What can wash away my sins? Nothing but the blood of Jesus. Nothing but the blood of Jesus can guarantee the salvation and safety of your soul. And so we urge you today that (if you have never done it), you will say with the hymnwriter: "Just as I am, without one plea, but that thy blood was shed for me." Regardless of how many blotches your past life may have seen, the moment you turn to Jesus Christ in sincere repentance and faith, He will blot out every sin, forgive every iniquity, and treat you as if you were an innocent person. We implore you to pray: "Lord Jesus I know that I am a sinner, and I deserve your wrath. I believe you died to pay for my sins. I am going to receive you today as my Saviour."

To accept Christ as your Saviour (and to have your sins forgiven) does not mean that you can do as you please and live on in sin – and then walk up to God on the Day of Judgment and demand a share in the eternal reward. Obedience to the commands of God's Word is going to be a fruit of real faith. In fact, any professed faith in Christ which says nothing about obedience to God – is not faith, but mere presumption. To accept Christ as Saviour means we follow Him as Master.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps  
P.O. Box 391  
Hanover, PA 17331

## JOSEPH IS RULER OF EGYPT

Rudy Cover  
Genesis 41:33-57

After Joseph had interpreted Pharaoh's dreams, he advised Pharaoh to find a man that was careful, tactful, and wise and set him over the land of Egypt; to appoint officers over the land, and take up a fifth part and gather all the food of

the good years and lay up corn under the hand of Pharaoh and keep the food in the cities that the land would not perish in the seven years of famine.

This all seemed like good sense to Pharaoh and Joseph had told him that it was not from



him but only God could reveal dreams. And Pharaoh said unto his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" Pharaoh turned to Joseph and said, "You shall be over my house, and according to your word shall all my people be ruled: only in the throne will I be greater than you."

So Pharaoh set Joseph over all the land of Egypt and put his own ring on Joseph's hand and dressed him in fine linen and put a gold chain about his neck. Then he had Joseph ride in his second chariot and they cried before him, "Bow the knee." Joseph was also given a beautiful wife whose name was Asenath, the daughter of the high priest of Egypt. Joseph was seventeen years old when he was sold into Egypt and thirty when he was made ruler over Egypt.

Joseph had two sons, Ephraim and Manasseh.

The first seven years were years of plenty and the land produced abundantly and Joseph stored corn in the cities until it couldn't be counted. And then it happened! The first seven years were over and the second seven years of famine started. The land was dry and produced no corn. All the nations around Egypt were starving and they came to Egypt to buy corn. Joseph opened all the storehouses and sold to all who came to buy,

Pharaoh's dreams had come true and Joseph as ruler of Egypt became greater and greater. God had blessed Joseph because he was a faithful man.

Selected from the  
December 15, 1974  
issue of the Bible Monitor

## **THE CHRISTIAN'S DAILY QUESTIONNAIRE**

1. Does my life please God?
2. Do I enjoy being a Christian?
3. Do I cherish in my heart a feeling of dislike or hatred for anyone?
4. Am I studying my Bible daily?
5. How much time do I spend in secret prayer?
6. How long has it been since I won a soul to Christ?
7. How long since I had a direct answer to prayer?
8. Do I estimate the things of time and eternity at their true value?



9. Am I praying and working for anyone's salvation?
10. Is there anything I cannot give up for Christ?
11. How does my life look to those who are not Christians?
12. Where am I making my greatest mistake?
13. Do I place anything before my Christian duties?
14. Am I honest with my Lord's money?
15. Have I neglected any known duty?
16. Is the world better or worse for my living in it?
17. Am I doing anything that I would condemn in others?
18. Do I have a clear conception of my place in the Lord's work?
19. What am I doing to hasten the coming of Jesus?
20. Am I doing as Christ would do in my place?

Selected by Shirley L. Frick  
Greenville, OH

### REFLECTIONS ON HEAVEN

I wish that power to me were given,  
To get a glimpse o'er into Heaven,  
To see the shining Angels fair,  
To see the mansions that are there,  
To look just for a little space,  
Upon my blessed Saviour's face.

Oh, how I wish for one small sight,  
Of that great throng in garments white,  
To see the gates of which I'm told,  
To see those shining streets of gold,  
And oh, to hear just one sweet strain,  
From out that Heaven born refrain.

I've seen with visionary eye,  
Through faith, joys that exist on high,  
I almost thought that I could hear,  
Those Heavenly Anthems on my ear,  
But with the darkened glass removed  
I'd like to see what faith has proved.

But if for just one moments time,  
I'd see celestial portals shine,  
I fear I'd never want to look  
Again upon this blotted book,  
Or turn back to this vale of tears  
If once I'd sight those Heavenly spheres.

I know though, if I'm true, sometime  
I'll enter in those courts sublime,  
Not just for one small glimpse twill be,  
But through the whole eternity,  
Be with the Lord whom I adore  
And dwell with Him for ever more.

-S. Faith Lehigh

## **DUNKARD BRETHREN HISTORY BOOK**

### **They Counted the Cost**

By Keith M. Bailey

The book on Dunkard Brethren history is now available. The members of the Board of Publication and the History Committee desire to get this book into as many homes as possible. Therefore they have set the price as low as possible while attempting to recover the investment made in compiling and printing the book. They have chosen to provide a powerful incentive to purchase this book now, by offering a discount to those who respond to this offer promptly. The regular price of *They Counted the Cost* is \$50 plus postage and handling. Until August 31, 2009, this book is being offered at a substantial 30% discount. For all orders that are sent with payment by August 31, 2009 the cost is \$35 per copy plus \$5 postage and handling. At this price, you can order a copy for each of your children and grandchildren.

To place your order: please neatly write your name and complete, current, correct address and number of copies of *They Counted the Cost* you wish to order. In order to expedite the handling, payment must be received with the order. Make the check or money order payable to "Dunkard Brethren Church." You can

write how many books you wish to order in the "memo" section. Please include \$35 plus \$5 postage and handling for each book ordered for a total of \$40 per copy. This price is good until August 31, 2009. Send the information with payment to:

Kevin Funk, Secretary  
Publication Board  
24107 N Ave.  
Dallas Center IA 50063

phone: (515) 992-3254  
e-mail: kevindbc@q.com

After August 31, 2009, ordering and shipping will be handled by the printer, Evangel Press. The cost will be \$50 plus postage and handling (which figure has not been established as of this writing). Additional details are included in a brochure that is now available from Brother Kevin. Feel free to request one or more copies of the brochure.

Respectfully Submitted,  
Robert Lehigh, General Editor

## OBITUARY

### H. EDWARD JOHNSON

Elder H. Edward Johnson went home to be with his Lord and Savior on March 30, 2009 at the age of 92.

Edward was born on February 5, 1917 in Wauseon, Ohio to Earl and Mary (Frank) Johnson. On February 5, 1938 he married Pauletta Eby. They celebrated over sixty-seven years together. They had four children, Vera Lee, Ruth, Fred and Lucy.

Dad was a farmer all his life and a gardener. He and Mom were always happy when they could work in their garden.

Dad was a Minister and Elder for many years. He was also a moderator of General Conference. He also held many revival meetings over the brotherhood.

He was preceded in death by his companion, Pauletta, his parents, two brothers and a sister. He is survived by his children Vera (Delmer) Pike of Wauseon, Ohio; Ruth (Ted) Kreiner of West Unity, Ohio; Fred (Jane) of Pettisville, Ohio; and Lucy (Phil) Vollmar of Wauseon, Ohio. Also his sister Ruth (Bill) Clair of Archbold, Ohio

and two sisters in law, Vera Armstrong of Lyons, Ohio and Alberta Armstrong of Wauseon, Ohio. He is also survived by thirteen grandchildren, twenty great-grandchildren, two great-great-grandchildren and one step great-great grandson. Also many nieces, nephews and friends.

Edward was our beloved father, grandfather, great-grandfather and great-great-grandfather, uncle, brother and dear friend. He will be greatly missed.

Services were held April 2, 2009 at West Fulton Dunkard Brethren Church with Brother Brant Jamison, Brother Tom St. John and Brother Bob Carpenter officiating. Burial was at Smiths Cemetery.

The family wishes to thank all of you for your prayers, visits, flowers, cards and letters and many acts of kindness. May God bless you all.

Dad's favorite verse was, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land." II Chronicles 7:14

## **NEWS ITEMS**

### **HART, MICHIGAN**

The Hart Congregation is planning to hold revival meetings, July 10 through July 19. Bro. Fred Pifer from Dallas Center, Iowa will bring the messages each evening. Communion Service is planned for July 18. Our Sunday A.M. service has been changed to 9:30. All are welcome to worship with us.

Sister Nancy Marks, Cor.

### **WAYNESBORO, PENNSYLVANIA**

Revival meetings, with Brother Mark Andrews from Grandview, Missouri are scheduled for Sunday morning July 19 through July 26. Sunday morning services are at 9:00 A.M. and each evening at 7:30 P.M. We encourage all to support these meetings and Brother Mark with prayers and attendance.

Sister Jane Valentine, Cor.



### SHREWSBURY, PENNSYLVANIA

The Lord willing, the Shrewsbury Congregation is looking forward to another Revival Meeting from July 26 to August 2. Bro. Keith Snyder, from the Lititz Congregation, will be bringing the messages. Sunday evening services are at 7:00 P.M. and during the week are at 7:30 P.M. Keep Bro. Keith in your prayers as he prepares for these meetings, that souls will accept the Lord for their lives. Come and worship the Lord and fellowship with us.

Sister Fern Ness, Cor.

### SHREWSBURY SCHOOL

The School Board of the Shrewsbury Dunkard Brethren School is looking for a teacher for the 2009-2010 school term. If you would like to be considered for this position please contact: Bro. Kenton Miller [kenton11@juno.com](mailto:kenton11@juno.com) or 717-235-8382.

This term employment may extend beyond one year if the board and the applicant agree at or near the end of the school term.

### THANK YOU!

Cheryl, I, and the family would like to express our sincere thanks to all those in the Brotherhood who have remembered us in so many ways since Cheryl's diagnosis. She is feeling well, having no pain, and tolerating the suppression therapy very well. Her follow-up bone scan revealed some regression of the tumor with no new growths, for which we thank God. The power of prayer and support of the Church certainly is a great gift from God. Thanks again to each, and it is our earnest desire that you continue to hold us up at the Throne of Grace.

Brother Loren, Sister Cheryl,  
Elizabeth, Ian, Caleb and Rachel Reed

### THANK YOU

I want to thank all of the Brethren, Sisters and friends for remembering me with all the cards, letters and notes of cheer that I received for my 80th birthday. I received one hundred eighteen in all. May God Bless You.

In Christian Love,  
Sister Mary Stump

## **ADULT SUNDAY SCHOOL LESSONS FOR AUGUST 2009**

Aug. 2 – Beware of False Teaching & Purpose of the Law – I Tim.  
1:1-11

1. Give some background about fables and endless genealogies.
2. What is the purpose of the law, and how do we use it lawfully?

Aug. 9 – Paul's Testimony...Inspiration for the Next Generation - I  
Tim. 1:12-20

1. What is the focus of Paul's testimony?
2. Explain the concept "delivered unto Satan".

Aug. 16 – Responsibilities of Men and Women – I Tim. 2:1-15

1. How ought we to pray for those in authority over us, both on a national and local level?
2. Define the word "shamefacedness".

Aug. 23 – A Guideline to Character Traits – I Tim. 3:1-13

1. Are these character traits for leadership given as suggestions or expectations?

2. How important is the role of a man's wife in leadership?

Aug. 30 – Be Aware! Who's Teaching You? – I Tim. 3:14-4:6

1. How does one recognize a seducing spirit?
2. What are often the beginning steps in the process of departing from the faith?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR AUGUST 2009**

Aug. 2 – The Candles – Matt. 5:14-16, Mark 4:21, Luke 11:33-36

1. For what reason might a Christian attempt to hide his light?
2. What does it mean to have a single eye?

Aug. 9 – The Mustard Seed – Matt. 13:31-32, Mark 4:30, Luke 13:19

1. Explain in your own words how the kingdom of God is like a grain of mustard seed.
2. What is the size of a grain of mustard seed?

Aug. 16 – The Salt – Matt. 5:13, Luke 14:34-35, Mark 9:49-50

1. What are the characteristics and uses of salt and what are the spiritual parallels?
2. Mark 9:49. Explain the sense of “every one shall be salted with fire”.

Aug. 23 – Opportunities – Matt. 9:37, 26:40-41, I Cor. 16:1-11

1. Do you see working for the Lord's harvest as an opportunity?
2. Is this the desire of your heart each morning? Lord, open my eyes to the opportunities You bring each day.

Aug. 30 – High Standards – Gen. 17:1, Matt. 5:48, Heb. 6:1, 12-14, II Cor. 7:1

1. Does the Lord ever expect more of us than we are capable of by His grace?
2. With very practical application describe what it means to cleanse ourselves from all filthiness of the flesh and spirit. II Cor. 7:1



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# BIBLE MONITOR

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## LOVE IS THE FOUNTAIN

Love is the fountain whence  
All true obedience flows;  
The Christian serves the God he loves,  
And loves the God he knows.

He treads the heav'nly road,  
And neither faints nor tires;  
That gen'rous love which warms his breast  
With fortitude inspires.

No burden seems so great,  
No task so hard appears,  
But this he cheerfully performs,  
And that he meekly bears.

May love – that shining grace-  
O'er all my pow'rs preside;  
Direct my thoughts, suggest my words,  
And ev'ry action guide!

-Isaac Watts

## ILLEGITIMATE CHILDREN

Religion is alive and well in our country and in the world. The welfare of religion is not in doubt, but we might fear at times that the Christian belief and lifestyle might perish. We know that God is well able to sustain it since He saw fit to establish it, but it is not popular or even well understood. As the world continues to change, the Christian underpinnings of society continue to give way before the humanistic, all-inclusive desires of men. There may soon be a time when Christianity will have to be practiced as an underground religion, recalling the times of past persecutions.

As we see the demise of the influence of Christianity in the decision making by those in power in our nation, we also

note that for many who consider themselves to be Christians, their beliefs have little effect on their daily decisions or activities. If Christians are not living by the light of the Word, then there is little hope that they are going to influence anyone, any event or any issue in a positive way.

Christianity has lost its reputation for uprightness and morality in dealing with the issues it faces. Christians have become more willing to compromise than to stand for what the Bible teaches. In the interest of being tolerant and understanding, they have set aside the firmness of resolution that was once its trademark. The study of the Word has become an exercise in intellectual hairsplitting and

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## THE BIBLE MONITOR

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in avoiding the requirements placed squarely upon believers.

Christianity has been scared by the word, "discipline". Although churches may invest much time and talent in teaching, which is necessary and good, they have forgotten the next part of the process, which is to apply what is learned to the daily life. Without application, there is little reason for study and sharing of the Word. There may be times when individuals will readily and willingly apply what is taught, but other times there may be a reluctance to do so, especially when the change is hard and dramatic.

Little children many times are very willing to do as they are instructed, but there are other times when they rebel. For whatever reason, they decide to resist the direction they have been given. They, being children, will do silly, dangerous or openly disobedient things. The force of parental disapproval will soon be evident. Further instruction, penalties, or punishment may be used as modes of correction to bring the child to future obedience. This is an expected and often frustrating part of the parent's responsibil-

ity in raising a child in the fear of the Lord.

The writer to the Hebrews declares that the undisciplined child is an illegitimate child. There is no one to care enough for this victim of two other peoples' sin, to provide the guidance that will produce a productive life. Often the illegitimate child is not cared for by the natural parents and often discriminated against by society. Because the illegitimate child is the product of the lack of self-control, he may become a person lacking self-control. This child needs both teaching and discipline.

Although we have grown up in stable, loving, provident homes, we are often like the illegitimate child. Even with the availability of the Word of God, we have not been able to apply it to our lives. We need discipline, just as the small child does.

God is willing to chastise us, not for His pleasure but for our profit. He uses many methods to bring us to the point of surrender. He may move in our physical lives to get our attention. He may bring doubts, sorrows, and sighs to open our minds to His call upon our lives.

God's Spirit is ever active in our hearts and minds to awaken us to our unacknowledged needs. His chastisement is not to hurt us, but to awaken us. So often we are dull of understanding and desire so we linger in the ways that are comfortable. These are the times when He begins to chasten us. If God did not care for us, He could turn His back upon us, ignore us and our failing ways, but He does care.

We do not want to be considered an illegitimate child. We must recognize the need for discipline and accept it when applied to us. It is designed

for our good and His glory. It is not easy to accept discipline, whether in the home, in the workplace, in the Church, or directly from God.

Sometimes when men are involved in our discipline, they make mistakes, but we must learn to bear undeserved discipline. We have the example of Jesus Christ, when we think of undeserved punishment.

Can you bear the discipline that is offered for your well-being? Can you bear God's chastening to help you apply what the Bible says?

M.C.Cook

## PRAYING THE LORD'S PRAYER

### Part 1

"Our Father which art in heaven"

The Lord's Prayer hardly brings exclamations of awe or cries of "Please tell me more because this is new stuff." And yet because it is so familiar it can become almost humdrum. I am guessing more people can give Matthew 6:9-13 verbatim than can accurately recite the Shepherd's Psalm. The leading words, "After this manner therefore pray ye," are followed by five verses that are universally

known, with a possible variation of forgiving debtors their debts or trespassers their trespasses. And yet in these five verses I have all I need to serve God in newness and freshness each day.

Jesus begins by addressing Our Father. His Father is mine. Abraham's Father, Jesus' Father, and my Father. This was a prophetic statement because I can only be a child of God

through the blood of the cross, and that has not yet happened as Jesus speaks these words. But He knew it was soon to be. It is not Jesus taking me by the hand and leading me to the Almighty God for a time of fellowship. It is Christ in me, and I in Christ standing before God as His son(s).

These first two words of the Lord's Prayer take me to the foot of the cross where I can receive His shed blood for my sins. If I go no further in my worship service, I have done well. It is the launching point of my walk with Christ. The Fatherhood of God is claimed only by his children.

In Romans 8:14 it is written that if I am led by the Spirit I am a son of God. This leading is a gentle calling and not a grab-me-by-the-neck into the spirit of bondage. It is done in the spirit of adoption whereby we cry, "Abba, Father, Daddy". Does it get any sweeter?

Indeed it does. His Spirit bears witness with my spirit that I am a child of God and an heir of God. Paul says in Romans chapter eight that I am a joint-heir with Christ. Those of us that own or are buying property as a married couple will notice that

the deed says joint-owners. The man does not own the garage, the bedroom, and the den and Mom takes possession of the kitchen, living room and kids' bedrooms. Every square inch of the house is owned equally by the joint-owners. What glories there must be for the joint-heir with Christ!

The seventeenth verse of Romans 8 stating our joint-heir position has a very big "IF" following the independent clause. I am a joint-heir with Christ if I pray three times a day? How about if I memorize Scripture and read chapters daily and really get into the Word? Maybe if I plan to do at least one good deed daily (without my right hand knowing what the left hand is doing, of course)? The Word says, "if so be that we suffer with him."

Suffering we don't like. Neither physical pain nor mental anguish. The word "suffer" in the Greek in this verse means to experience pain jointly. There is that hyphenated spelling again – joint-heirs, joint-sufferers.

Those in Christ and those outside of Christ suffer on this side of glory. There are Christians with debilitating diseases, rebellious sons and daughters



of the faithful, unemployment among the righteous, and hospitals filled with praying, Scripture-loving individuals. There are dates on memorial stones in cemeteries that show children taken in their youth. The suffering of the Godless, homeless alcoholic is expected, but it is no less tangible than the suffering of a faithful wife and mother left widowed because of cancer.

Suffering is real, and it should be expected if not today at some point in the future. Embrace it in Christ, or wallow through it outside of Christ with no hope of a pain-free eternity. The last words of Romans 8:17 are, "that we may be also glorified together." That sounds like joint-glory to me.

Two words into the Lord's prayer and I have come to the foot of the cross, I have found that Jesus and I are sons of God and joint heirs, that I can expect suffering, and that I will be glorified together with Him some day. Until "that" day, my Father is in Heaven and I am here on

the earth muddling through my suffering. A resounding No! I am turning to Christ for help through my tribulations, and seeking ways of service to help others through theirs. The pain is real, the loss is felt, and the rejection hurts. But through the power of Christ I can focus on redemption, present joy, the love of Christ.

I am praising Him because He has made a way to make me His child. And I can accept each disappointment, each disturbing and humbling situation, each conflict and struggle as a refining fire to root out pride and self-sufficiency. My goal is not a trouble-free life, but a walk that glorifies God.

My Father is in Heaven preparing a place for me, a place that has no suffering, no tears, and no heartaches. And it is for eternity!

"Our Father which art in heaven"

Sister Mary Sue Moss  
Dallas Center, IA

## REMEMBER ELIHU

While skimming the familiar story of Job recently, I discovered a man named Elihu that I

had not heard about. Have you read about what Elihu said to Job? After Job and his three



friends had a lengthy conversation, Elihu spoke to Job and ended the complaints and accusations.

The Scripture says that Job was blameless and upright, feared God and shunned evil. After God allowed Satan to take away all his wealth and health, his wife told him to curse God and die. Job cursed the day he was born, instead of God (Job chapters 1-3).

A lengthy discussion started after Job's three friends came and mourned silently with him for seven days. Eliphaz, Bildad and Zophar all spoke similar messages to Job, accusing him of being guilty of sin that provoked his calamity. Job responded to each of his friends as they spoke, proclaiming his innocence. Elihu finally broke his silence, and what he said left Job speechless.

I wondered how Elihu's speech differed from that of Job's friends.

Perhaps you are wondering too.

While in the discussion with his friends about him being full of sin, Job was miserable (Job 7:11), felt condemned (Job 10:2) and loathed his life (Job 10:18).

Maybe you are thinking what I was thinking at this point in my reading: "But God said at the beginning of this story that Job was blameless and upright! This calamity has not come because of sin!"

When Elihu speaks, he is obviously nervous as he explains how he has waited for the older ones to speak first, since he is younger. He believed that the older ones would be wiser and he should be silent while they helped Job, however, the discussion was not helping. Their speech made Elihu angry and he finally found the courage to speak up. First, he quoted Job as saying, "I am clean without transgression, I am innocent; neither is there iniquity in me. Behold, he findeth occasions against me, he counteth me for his enemy, He putteth my feet in the stocks, he marketh all my paths." (Job 33:9-11)

Next, Elihu tells Job that he is wrong because God is just all the time!! He continues by saying that God speaks to man when He chooses to, not when man demands it. Furthermore, he explains that God might chastise people through pain and illness but God's purpose in it is good; man must recog-

nize God's actions as just. (Job 33:12-24)

Job did not respond, even when Elihu invited him to.

Have you noticed a time when you were in difficult circumstances or a long-term illness and you found that God spoke to you in a way that He never had before? Through the difficult time, you learned something from God or God clarified something you misunderstood. That has happened to me many times and God has bettered my life through this process.

Elihu's message was different from those of Job's friends. Most importantly, it was effective. Elihu prepared Job's heart to hear what God had to say. All he had to do was suggest that there was a good reason for all of this to happen and tell Job to look for it! God did not speak until He knew that Job's heart was ready to hear Him.

Unfortunately, Elihu went on to speak rudely about Job's friends and insulted Job to his face.

The first time God spoke to Job since the calamity started was after Elihu spoke. He challenged Job's authority to determine his own righteousness and Job's ability to do anything

compared to what He can do.

Job then surrendered to God (chapter 40). God expressed anger toward Job's three friends (but not Elihu). After Job prayed for his friends, God gave back to Job his health, more children, and twice the wealth he had lost.

Elihu is not mentioned anywhere else in Scripture.

So when we encounter someone in distress, let us remember Elihu – both his good words, and his bad character. It is not necessary to offend those who have tried to help, it is only necessary to remind those in distress that God has a purpose for suffering. It may or may not be the result of sin. We just need to believe it has a purpose and open our hearts to God's message for us.

We have hope and encouragement when we believe there is a purpose for suffering. We can hold our heads up in the middle of the difficulty, instead of being downcast, discouraged, and depressed. We can see opportunities for change when we believe they exist.

Will you believe, as Job did, that there is a purpose for your suffering? If so, then you must also listen for God's message

and understand that it will be different from anything you have heard or believed before. Give God your full attention and He will not fail to teach you the purpose for your suffering.

Perhaps He will even end the suffering after He speaks, as He did for Job. It is certainly a risk worth taking!

Sister Deena Andrews

## CONTENTMENT

A man's life consisteth not of the abundance of things possessed. "But godliness with contentment is great gain." I Timothy 6:6

The Apostle Paul was speaking at this time not necessarily that one should just sit idly by and expect someone else to carry on our responsibilities, but he was speaking that after a man has accepted his responsibility, and God has blessed him in basket and store, he should be content. Contentment does not come through shady transactions or business that is questionable in the eyes of the general public.

Paul taught that if we have food and raiment we are to be content. (I Timothy 6:8) Also in the same chapter, verse 9, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Also in verse 10, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Jesus also taught in Matt. 19:23, after failing to gain His point with the rich young ruler, who was not willing to sell what he had and give to the poor. His riches were standing between him and salvation. At that point, Jesus said, "...Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." In verse 24, "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Jesus said the poor ye have with you always, and when ye will, ye can do good unto them.

John D. Rockefeller the multimillionaire when asked, "What else do you want most



in life?" His reply was, "Just a little more."

Does not it do us much good to give of our means to share with those who stand in need of the necessities of life? It gives us joy unspeakable. There are many charitable organizations where we can help, such as the Salvation Army, the Galilean Home in Kentucky, Mission points over the world where they teach the "all things", the refugees who are coming back to Israel. A lot of them are hungry, cold and without the necessities of life. The Bible tells us to do good to all men, especially they of the household of faith. It's surprising what giving to the needy does to our feeling of contentment.

Contentment can be thought of in many different ways:

- Content with the wife to whom we made our vows.
- Content with the truth of the Gospel.
- Content to work for an increase in holiness both in ourselves and others.
- Content to listen to others explain and teach the Scriptures in all sincerity.

If we are a peacemaker, it

brings contentment both to our next door neighbor and ourselves.

Let's look at an aged king who was not content with his life and the things he had. In fact, he was very disgruntled and claimed all was vanity. I am of the opinion that King Solomon had lost some of what he experienced in his younger years and that was a closeness with his Heavenly Father. This nearness he gradually lost toward the latter years of his life. He became a somewhat pathetic figure in his old age.

By custom, beautiful women were awarded the most powerful member of a treaty to seal the covenant. This would explain why he had so many wives. The more wives the more trouble.

The large number of foreign women in Solomon's court made many demands upon the king. He allowed these outsiders to practice their pagan religions, and the result was that Jerusalem and even its holy temple was the scene of pagan practice and idol worship.

Solomon's own faith was weakened. Eventually, he approved of and had part in their idolatrous acts. In a certain



scripture he allowed the practice of sacrificing children by those who believed in the god Molech. I Kings 11:7

One can hardly believe in this kind of departure from the contentment he had formerly enjoyed when he had part in the dedicational service of the temple and prayed most earnestly that his people would not follow heathen gods and paganism. He even prayed for their forgiveness if and when they did. Let him that thinketh he standeth take heed lest he fall.

Even though Solomon had not asked God for wealth or things of a carnal nature, he had asked God for wisdom to be a true servant to His people, Israel.

May we look at Ecclesiastes 2:1-26. This is a picture of discontentment. Things in themselves are not wrong. It is just when we get the "gimmies" and spend most of our time unwisely and after a greedy fashion to

get things, and have not enough time left in seeking not our own but another's wealth. Read from Ecclesiastes 2.

We see Solomon regaining his faithfulness to God in his last moments upon the earth. In Ecclesiastes 12:13-14, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

In connection with this thought on godliness with contentment, may we remember the Apostle John's words in I John 2:4 where he says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

If we walk in the light as He is in the light, then we have contentment.

Brother Paul Nell

### **"POOR RICH" CHRISTIANS**

"Ye lust, and have not; ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask

not." James 4:2

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your

lusts." James 4:3

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4

"Humble yourselves in the sight of the Lord, and he shall lift you up." James 4:10

"But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." II Corinthians 4:7

"As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." II Corinthians 6:10

Satan would try to deny us of all our spiritual riches. Many in trying to gain earthly riches lose out on the greater spiritual treasures. While Satan is the perpetrator, mankind must submit for him to be successful.

In place of asking God to give us what is our inheritance in Christ, many try to gain these spiritual treasures by doing good works. Some "Christians" have even resorted to violent means to obtain the riches of God's grace. We hear much from conservatives about the dangers of Muslim methods.

But they seem to forget that many "Christians" are willing to take a human life to retain "America's Christian heritage", which we personally do not believe ever existed. We have said many times that America was founded on rebellion to the king, which the Bible forbids.

Many mistakenly believe God's spiritual treasures include their lusts. We seem to forget that lusts constitute much more than merely sexual desires. We have already mentioned the desire for this world's riches. It can include many other things also which we will discuss next.

Many confuse God's spiritual riches with friendship with the world. It is quite common today to speak of the blessings of God in connection with everything from beauty queens to Hollywood stars. While it appears on the surface to be a humble thing to thank God for worldly success, it has caused great confusion in Christendom.

It seems most organizations who label themselves people of Jesus Christ have their own definition of obedience. In reality they are like (and perhaps actually are) the church of the Laodiceans of whom Christ said, "Because

thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched and miserable, and poor, and blind and naked." It is popular to say that America thinks of itself as rich, increased with goods and in need of nothing. This is probably true, but few realize the earthly church is in the same shape spiritually.

We recently attended the estate sale of Brother Paul and Sister Mary Hartz. The sale reminds me of our rich church inheritance that has "taken a beating" in the last few years. Since it was molded by man there are some worthless rocks and junk mixed in with the treasures. Brother Paul and Sister Mary rarely threw anything away. They also had things that dated back to both of their parents and a few of grandparents. What looked like nothing but old worn stuff brought extraordinary prices while the more modern things went for cheap money. They had "two auctions" going on at the same time so it was impossible to see everything sold. But an example of what we did see were toys Brother Paul played with as a child. I

am sure his parents only paid a few dollars apiece for them. They sold for \$300 to \$400 and upwards. There are some odds and ends mixed in that went for "just about nothing." Two newer vehicles went really cheap while a Studebaker went for probably four times or more its original price.

Matthew 6:21 tells us, "For where your treasure is, there will your heart be also." We are convinced much of the earthly church has serious "heart problems." Many church members are in need of a heart transplant. They need a heart of love for the things of God in place of worldly entertainment. Others are in need of their blockage removed. Their heart vessels are full of sin which prevents the holiness of Christ to flow freely. Others suffer from an irregular beat. They are very spiritual when around other Christians and worldly when with those of the world.

Let us strive to be rich in Christ and forsake the beggarly elements of this world.

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## THE LITTLE FOXES

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." Song of Solomon 2:15

Those of us that have grapevines know about all the attention and work that goes into them, and how they must be weeded and pruned and sprayed and kept after. Keeping animals out of the garden has always been a problem. In South Central Pennsylvania many farmers have resorted to building eight foot fences to keep deer and bear out of the corn. But what about the little animals? How do we keep them out?

With grapevines, the larger animals just eat the grapes and leave the vines alone, but the vines are perennial and will have a crop the next year. But little foxes are quite different. Being small, they cannot quite reach the vine, so they either try to crawl up to get the grapes or they jump up and in the process destroy the grapes, the leaves, as well as the vines. So the whole thing is ruined by a trifle.

Such is the life of many a Christian. People who would not think of murder or theft or adultery are destroyed with sins they consider much smaller. That

is why we must consider all sin, big or small, to be dangerous and to be avoided.

Take, if you will, the size of a termite: quite small when compared to the big house it and it's thousands of friends have recently inhabited. Yet in no time the foundation is gone and grief soon follows. If you get a splinter in your thumb or a grain of sand in your eye the entire body will be miserable. In Ecclesiastes 10:1, the wise man says, "Dead flies cause the ointment of the apothecary to send forth a stinking savour." Flies are a small thing, yet one buzzing around the head can redirect a very large man's desires.

Yet the main point of this verse is in the second part "...so doth a little folly him that is in reputation for wisdom and honor." If you open a jar of sweet perfume that has dead flies in it, you will see and smell the flies, even though they only make up a tiny portion of the jar. By the same token, if a man known for his wisdom and honor only engages in a few moments of foolishness, these, though only a tiny moment, will far outweigh the years of devotion to good.

"But this is so unfair!" you



say, and it is true, but righteousness is of God. We must trust in Him, and look to Him, and He will bring it to pass. Twice in the New Testament we are told, "Know ye not that a little leaven leaveneth the whole lump?" (I Corinthians 5:6, Galatians 5:9) This is why we need to be careful of the small things. Nature shows us that small things can destroy big things. Imagine all you have worked for and sweated for taken away by a tiny indiscretion. We have seen a rock split open by a seed which grew into a tree. We have seen the gentle dropping of water wear away a stone. We have seen a piece of plaque no bigger than a mustard seed totally disable a two hundred pound man with a stroke. We have also seen whole reputations ruined by a single word.

But "a little leaven leaveneth the whole lump" has a dual meaning which we must explore. In Matthew 13, verse 33, "Another parable spake he unto them; the kingdom of heaven is like unto leaven, which a woman

took, and hid in three measures of meal, till the whole was leavened." Leaven is old dough that is saved and added to the new, so that it will ferment and cause the new to expand and make a loaf. Leaven is usually representative of evil, an insidious fungus that attacks and destroys creatures far larger and more powerful than itself. It takes a very small amount of leaven to cause all the dough to rise. False doctrine is like leaven. It only takes a little to affect the whole church, and like bread, there is a huge difference between the beginning and the end result.

What, then, does it take? We must search our hearts. We must examine ourselves. We cannot wait until Lovefeast, but we must do so daily. We do not want to come to the table carelessly, nor do we want to be the cause of others losing heart. If we be children of God, it becomes necessary to make sure we have nothing in ourselves to take away from our testimony, or God's in us.

Do not I love thee, O my Lord?  
Behold my heart, and see;  
And turn each cherished idol out  
That dares to rival thee.

Brother Lynn H. Miller

## EVEN IN SARDIS

Rev. 3:1-6, "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name, out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches."

What a pathetic condition the church at Sardis was in: dead. If he were writing to our beloved church, what would he write? Ye are dead? I have heard it said that ours is a dead church. It is

true we do not shout and dance about. Are we too quiet? We seldom hear an "Amen" anymore. On the other hand I once knew a man who after a prayer said a loud "Amen", but in the afternoon as we worked together he often took the name of God in vain.

We need to give glory to God and His Son with a loud voice. Luke 17:11-17, but we also need to follow His teaching in a meek and quiet spirit.

Luke 13:23-24, "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

There are few righteous that are left on the earth. God told Abraham, if there be ten righteous people in Sodom, He would spare the whole city.

Are we among the few that are now preserving the world? "Thou hast a few names even in Sardis which have not defiled their garments." We know there are many who have not, but God knows. I Kings 19:18, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every

mouth which hath not kissed him." So we are not alone, but let us strive to be among those who shall be clothed in white, and whom He will confess before His Father and His angels. Matt. 10:32-33, "Whosoever therefore shall confess me before men, him will I confess

also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

God bless you all and keep you safe.

Brother William Carpenter

## A JOURNEY THROUGH THE HALLS OF HELL

Harold S. Martin

There are many journeys I would like to take. I would like to go to the beautiful Hawaiian Islands, or up the snowy Alcan Highway to Alaska, or across the Atlantic for a tour of the Holy Land. But there is one journey I never want to take – and that's a journey through the halls of Hell.

You say, "But even an earthly father (no matter how rude) would not think of sending his children to a place like Hell. Do you mean to charge our living God with tormenting his children forever in a Hell of fire and brimstone?" And the answer is: No – God does not send His children to Hell. Unsaved sinners are not the children of God, but children of the devil (See John 8:44). God's children never go to Hell,

but the children of the devil all go there. And God will never send anyone to Hell. One who goes there, will go because of his own deliberate choice. God wills that all men be saved, and thus Hell was prepared not for men, but for the devil and his angels (See Matthew 25:41).

The Bible teaches that there is a Hell, that Hell is a literal place of torment, and that Hell is eternal punishment.

### 1. THERE IS A HELL

Jesus gave an account of the death of two men, as recorded in Luke 16. The one died, and was carried by the angels into the presence of God. The other opened his eyes in Hell. The rich man (who refused to repent, Luke 16:30) was once a man who lived and walked on



earth exactly as we are doing now. But today he is alive and awake and conscious in Hell.

The Bible says, "The wicked shall be turned into hell" (Psalms 9:17). You may not believe that now, but you'll not be in Hell five minutes until you will be convinced that there is a real burning place of punishment. The kindest Man who ever lived, said, "But rather fear him who is able to destroy both soul and body in hell" (Matthew 10:28). It's true that some people with softest smiles will tell us that saint and sinner all alike, will turn up in Heaven at last. They say that both Nero and Paul, Jesus and Herod, Elijah and Jezebel – that each will come out on the same side of the judgment throne. But if it is reasonable to hold out the hope of Heaven as a reward for serving God, it is just as reasonable to hold out the fear of Hell as a penalty for rejecting God's plan of salvation.

The words uttered by the unsaved in their dying moments, also testify to the existence of a burning Hell. It is not pleasant to see the ungodly die. Chartres on his death-bed said, "I would gladly give one hundred fifty thousand dollars

to have it proved there is no hell." The infidel Adams, cried, "I'm lost I'm lost! damned! damned! damned! forever!" When Voltaire lay dying, his condition became so frightful that the nurse who stood by, later said, "For all the wealth of Europe I would never want to see another infidel die."

Road repairs were being made on one of the main highways of Pennsylvania. At the place where the construction began, there were two signs. The first said, "Travel at your own risk." The other said, "Road closed beyond the cemetery." That last sign expresses the viewpoint of many today – nothing beyond death. But the Bible teaches that there are two roads – the one leads to life everlasting, and the other to eternal damnation.

## 2. HELL IS A PLACE OF TORMENT

Hell is more than the torment of a guilty conscience. Hell is not the grave. The rich man (In Luke 16) said, "I am tormented in this flame." He wanted his brothers to repent "lest they also come to this place of torment." Repenting would not have kept his broth-



ers from the grave, because all men die – but repenting would have kept them from Hell.

Hell is not just some spiritual state. The rich man in Hell knew he was not merely in some hazy, cloudy mixture of nothing, for he wanted his brothers warned lest they come to this PLACE. Hell is a real place, and its inhabitants suffer real torment. Consider the agony and imagine the anguish of that poor lost soul to whom a drop of water would have been a taste of heaven.

Even if you are not sure Hell is a place of torment – why needlessly take a chance? A skeptic was teasing his Christian friend. He asked, “George, what would you say if when you die you found there wasn’t such a place as Heaven after all?” The Christian smiled and said, “I would say that I had a fine time getting there anyway.” Then the Christian companion shot back with a more difficult question. “Fred, what would you say, if when you die, you found there was such a place as Hell after all?” That’s a sensible question to think about, especially if you have been scoffing at the idea of eternal damnation in Hell.

It took the torments of Hell to turn the rich man’s thoughts toward God. Are you going to be like him? Are you going to wait until you’re burning in Hell before you get concerned? The tragic fact is that then the harvest will be past, the summer ended, and it will be too late.

### 3. HELL IS ETERNAL PUNISHMENT

If we could get a vision of the sinner’s agony and pain during his first five minutes in Hell, and then add to that miserable condition the word “everlasting,” we might have some concept of what it would mean to go to Hell.

The Bible says much about the duration of Hell. Daniel 12:2 says some shall awake to shame and “everlasting contempt.” Mark 3:28 contains a warning of Jesus concerning the danger of “eternal damnation.” Jesus says (Matthew 25:46), “And these shall go away into everlasting punishment, but the righteous into life eternal.” The expression “forever and ever” is used thirteen times in the Book of Revelation. Nine times it refers to the existence of God. One time it refers to the duration of Heaven. Once it describes

the torment of the devil in Hell, and twice, exactly the same expression ("forever and ever") refers to the duration of the suffering of the lost in Hell. If the existence of God is forever and ever, then the lost in Hell will be there just as long – forever and ever.

Hell grows more hellish as eternity marches on. The abyss becomes more dense and fiery. To die would be a happy release, but death will not enter there.

The Bible says, "Whosoever was not found written in the book of life was cast into the lake of fire (Rev. 20:15). Is anyone reading this tract whose

name is not in the Book of Life? Remember that all of us are sinners (Rom. 3:23), yet God loves us and has a plan for our salvation (John 3:16). Unbelievers are under condemnation (John 3:18), but Jesus Christ died for us (Rom. 5:8), and He is our only hope of salvation (Acts 4:12). Open the door of your heart and receive Him as your Saviour today.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps  
P.O. Box 391  
Hanover, PA 17331

## JOSEPH TRIES HIS BRETHREN

Rudy Cover  
Gen. 42:21-38

Joseph, as governor of Egypt, had said to his brothers, "Let one of you be bound in prison and the rest may go and take corn to your homes; but when you return bring your youngest brother unto me."

The brothers began to talk together in Hebrew and they didn't know Joseph understood them because he was an Egyptian and talked with them by

an interpreter. And they said one to another, "We are guilty concerning our brother, Joseph. Remember how he pleaded with us; how we saw his anguish; and we would not hear him when he cried unto us. Now we are paying for our crime and this distress is come upon us."

And Reuben answered them, "Didn't I tell you that you shouldn't sin against the child

and you wouldn't listen? Now his blood is required of us and we will have to pay."

They were guilty and knew it and when Joseph heard them he turned away and wept because he truly loved his brethren. He also wanted them to realize the wrong they had done. So Joseph had Simeon bound in prison and commanded his servants to fill their sacks with corn and to put each brother's money, which had been paid, back into their sacks. They were also given food for them and their animals for their journey home. Of course, Joseph's brethren didn't know about the money being returned to them.

On the way home one of the brothers opened his sack to feed his donkey and he saw his money in the sack. When he told the others they were afraid and said, "What has God done unto us?" They finally arrived in the land of Canaan and came to Jacob, their father, and said, "The man who is ruler of the land of Egypt spoke very cross to us and said we were spies. Sure we told him we were

true men and that we had one brother at home and the other was dead. And the ruler said, 'You must leave one of you here with me for security and when you return you must bring your youngest brother back with you: then I will know that you are true and I will deliver your brother to you; then you can be free to buy and sell in Egypt.'"

Then they all opened their sacks and every man's money was returned to them in their sacks, and they were afraid. Jacob said, "You have taken my children from me: Joseph is not and Simeon is gone and now you want to take Benjamin away. This is too much for me."

Joseph loved his brethren even though they sinned against him and he wanted them to feel sorry for what they had done. Jesus also loves us, though we have sinned exceedingly and He also wants us to feel sorry and repent of our sins.

Selected from the  
January 15, 1975  
issue of the Bible Monitor



## SCRIPTURAL ADORNMENT

W. E. Bashor

In this day of worldliness in which we live, it seems as though the women are doing all they can to out-do one another, in the matter of seeing just how little they can put on. Despite the fact the Word of God teaches, I Cor. 6:19, that our bodies are the temple of the Holy Spirit, and I Tim. 2:9, that Christian women are to dress in modest apparel. Most church people bypass the matter of Christian dress as non-essential; while within the churches who do hold the matter essential, the numbers are increasing who place human and carnal desires above the plain teaching of the Word of God, and in so doing they are jeopardizing their souls' salvation. Often it is heard, "My conscience does not bother me." Placing the conscience above the Word of God, and saying that the conscience is infallible, while in this manner the Word of God is ignored.

The Scripture instructs the Christian to present his body a living sacrifice holy, acceptable unto God, Rom. 12:1-2, then it is important in every detail how that offering is to be ac-

complished. The question each shall have to answer is, shall my own personal opinion or God's word determine what is the right course to follow?

People who deride the subject of Christian adornment marshal their arguments from the fields of human reason, which are far removed from the humble Christ like Christian, who is willing to be led by the Word of God, instead of their own personal likes and opinions. The permanent waves of love, set in the soul of the obedient child of God, need no fixing up, but man-made beauty fades away in the presence of the glory of God. If all arguments, were supported by a "thus saith the Lord," all the false teaching along this line would come to an end.

Paul said, II Tim. 3:16, "all scripture is given by inspiration of God." Therefore the matter of Christians adorning themselves in modest attire is from God, and all true followers of God are not going to lightly throw his Word aside. Paul said, "I will therefore, that men pray everywhere, lifting up holy hands without wrath and



doubting." This introduction associates Christian adornment as a matter of spiritual importance, and we do well not to trifle with its sacred contents. Then Paul makes this settlement, "In like manner also (as men are to pray without wrath and doubting), that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but which becometh women professing godliness, with good works." We therefore must conclude that if this divine standard of Christian dress can be dispensed with, without loss, then can also prayer, holy hands, meekness and faith, be discarded, for the Word of God places them all in the same relationship.

D. L. Miller, in returning from France, said, "That there was enough nude statutes in the city of Paris to corrupt the morals of any nation." I wonder what he would say today if he should come back and see the semi-nude women and girls of our nation walking the streets of today. In his day the modern bathing suits would have scandalized the theater business, while the brazen knee in our religious assembly would have been

sensational at the burlesque.

Another phase of this subject might be called un-natural adornment—the making of one's appearance what it is not. The beauty parlor crowd seems to think God made a mistake in women's appearance or did not finish the job. This dissatisfied feeling with one's natural appearance testifies to a heathen nature within. God could have made red, or green fingernails as easily as he made the red man, or the dark-skinned man of Africa. If a young lady wins the love, and respect of a young man on the fictitious basis that she is good-looking, and then later finds out that what he fell in love with was or could be bought at the beauty shop or dime store, he might to some degree have a state of disappointment. Might that not have something to do with so many divorces today, that the unnatural beauty in courtship, vanished under closer relationship, leaving a person with very little personality or character? People should seek to be desired for what they are, and not for what they are not.

Selected from the  
August 15, 1949  
issue of the Bible Monitor

## OBITUARIES

### PAULINE WILLIAMS

Sister Pauline Emma Williams was born July 6, 1915 at the old home place six and a half miles south of Quinter, Kansas. She passed away early in the morning of June 20, 2009 at the age of 93 years, 11 months, 14 days. She had been ill for about six weeks and was under hospice care at the home of her sister, Urania Flory, at the time of her death.

She was preceded in death by her parents, John and Flora (Jamison) Williams, two sisters, Velora Fiscel and Alvina Williams and one niece Roxanne Flory. She is survived by two sisters, Kathryn Williams and Urania (Marvin) Flory, one nephew, John Flory, three nieces, Donna (Dan) Wagner, Ruth Flory and Susan Flory, two great nieces Amanda and Elizabeth Wagner and three great nephews, Danny, Ben and Jon Wagner all of Dallas Center, Iowa except Susan Flory of Fort Valley, Georgia.

She received her eighth grade education at Harmony School two and a half miles from her home in Gove County, Kansas and completed her education with a five year correspondence college preparatory course. She also took a course in cake decorating and candy making.

She moved with her family to Westphalia, Kansas in 1937, Eldorado, Ohio in 1944 and Grimes, Iowa in 1946. They purchased a farm three miles west of Dallas Center, Iowa in 1950, where she resided until her death.

Pauline accepted the Lord at the age of thirteen years and was baptized in 1928 during the dedication of the Quinter Dunkard Brethren Church, and remained faithful to her Savior for the rest of her life. She served as a Sunday School teacher for many years and once helped to teach Bible School at the Navajo Torreon Mission.

She enjoyed house work, cooking, and flower gardens. She loved singing and playing her organ, and is remembered for her peanut brittle, African violets and cake decorating. She tirelessly assisted her sister Alvina in gathering information and publishing several family genealogies. Although her nieces and nephew called her "Aunt Pauline", they fondly remember her as graciously filling

the roll of "Grandma". She also tenderly cared for her neighbors, Michele and Matt Moehis, in their childhood, and they also fondly consider her to be "Grandma".

Funeral services were held June 24, 2009 at the Dunkard Brethren Church, Dallas Center, Iowa. Those officiating were Elder Fred Pifer and Elder Kevin Funk. Interment was at the Brethren Cemetery, Dallas Center, Iowa.

#### EMMERT O. SHELLY, JR.

Emmert O. Shelly, Jr., 78, of Littlestown, Pennsylvania went home to be with his Savior on Tuesday, June 30, 2009, at the Brethren Home, New Oxford, Pennsylvania. Born August 19, 1930 near Mercersburg, Pennsylvania, he was the son of the late Emmert Oliver, Sr. and Ethel Viola (Hager) Shelly. He was the husband of Betty Jane (Sauerwein) Shelly, to whom he was married for fifty-four years. Together they worked as an Orderly and Nurses Aid when he served his country in 1W service in Lancaster General Hospital for two years. He was then a lifelong farmer in the Littlestown area. He and his wife were blessed with two daughters, Marilyn Faye and Dorcas Ann, both at home and a son, Galen Scott Shelly of Littlestown. In addition to owning and operating a farm, Emmert had also worked at Keystone Cabinet Co., Hadco and Kennie's Market, all of Littlestown and Gettysburg Construction. In addition to his wife and three children, Emmert is survived by two grandsons, Gage Oliver and Grayden James Shelly; three brothers: Glenn Shelly and wife, Thelma of Mercersburg, Harry and wife, Joan of Coatesville and John Shelly and wife, Marian of Marion, Pennsylvania. He was predeceased by his brother, Harold Shelly and his sister, Edna Wisler.

Emmert accepted the Lord as his Savior early in life and served the Lord faithfully as Minister/Elder and various capacities at Walnut Grove Dunkard Brethren Church near Taneytown, Maryland for many years. Most recently he was a member of the Upper Conewago Church of the Brethren (Mummert's Meeting House), East Berlin, Pennsylvania. His funeral service was held there with Brother Harry B. Nell and Brother Allen L. Nell officiating. Interment was in the church cemetery (Mummert's Cemetery).



**DUNKARD BRETHREN HISTORY BOOK****THEY COUNTED THE COST**

By Keith M. Bailey

The book on Dunkard Brethren history is now available. The members of the Board of Publication and the History Committee desire to get this book into as many homes as possible. Therefore they have set the price as low as possible while attempting to recover the investment made in compiling and printing the book. They have chosen to provide a powerful incentive to purchase this book now by offering a discount to those who respond to this offer promptly. The regular price of *They Counted the Cost* is \$50 plus postage and handling. Until August 31, 2009, this book is being offered at a substantial 30% discount. For all orders that are sent with payment by August 31, 2009 the cost is \$35 per copy plus \$5 postage and handling. At this price, you can order a copy for each of your children and grandchildren.

To place your order: please neatly write your name and complete, current, correct address and number of copies of *They Counted the Cost* you wish to order. In order to expedite the handling, payment must be received with the order. Make the check or money order payable to "Dunkard Brethren Church." You can write how many books you wish to order in the "memo" section. Please include \$35 plus \$5 postage and handling for each book ordered for a total of \$40 per copy. This price is good until August 31, 2009. Send the information with payment to:

Kevin Funk, Secretary  
Publication Board  
24107 N Ave.  
Dallas Center, IA 50063

Phone: (515) 992-3254  
e-mail: [kevindbc@q.com](mailto:kevindbc@q.com)

After August 31, 2009, ordering and shipping will be handled by the printer, Evangel Press. The cost will be \$50 plus postage and handling (which figure has not been established as of this writing). Additional details are included in a brochure that is now available from Brother Kevin. Feel free to request one or more copies of the brochure.

Respectfully Submitted,  
Brother Robert Lehigh, General Editor

## MARRIAGE

### STALTER-ROYER

Diana Stalter, daughter of Ralph and Becky Stalter and Marcus Royer, son of Tom and Rebecca Royer, were united in marriage on June 20, 2009 at the Old Brethren Church near Wakarusa, Indiana. Their address is 25623 CR 44, Nappanee, IN 46550

## NEWS ITEM

### ZILLAH, WASHINGTON

The Zillah Mission Point is planning a short revival meeting from July 29 through August 1, 2009. Brethren Len Wertz, Henry Walker, Mark Cordrey and Milton Cook will bring the messages. The weekday evening services will begin at 7:00 P.M. There will be additional services on Saturday, July 31, with an Examination Service and Lovefeast Service. There will be morning and evening services on Sunday, August 1. All services will be held at the Zillah Civic Center, 119 First Avenue, Zillah. For additional information, contact Ward and Becky Deaton at 509-829-5442. All are welcome to pray for these meetings and if able to attend these meetings.

Brother Ward Deaton

## **ADULT SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2009**

Sept. 6 – Having Godly Influence with Personal Conduct – I Tim.  
4:7-16

1. Compare the first part of verse 7 today as to what Paul was referring to in his day.
2. How was verse 14 carried out with Timothy? How much and or what application does it have today?

Sept. 13 – Respect, Honor, and Personal Responsibility – I Tim.  
5:1-16

1. What is meant by “Take into the number”? Compare Paul’s description in the church of widowhood in his day to widowhood in the church today.

Sept. 20 –Honor Toward and Accountability of Leadership—I Tim.  
5:17-25

1. How do and how should we bestow honor on our leadership?



2. What is the meaning of "preferring one before another" as used in verse 21? What other ways of "preferring one before another" might be used or abused?

Sept. 27 – Being a Servant but not to Covetousness – I Tim. 6:1-10

1. Compare the servants to today's servants – categorized by the scripture, the borrower is servant unto the lender.
2. Paul says "supposing that gain is godliness". Is he speaking of a parallel to the teachings of today? Discuss those teachings.

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2009**

Sept. 6 – The Golden Rule – Matt. 5:46, 6:12, Luke 6:30-35

1. What is the basis for a desire to forgive?
2. How can a just God fit into the words "For He is kind unto the unthankful and to the evil"?

Sept. 13 – Pleasure Seeking – Prov. 21:17, Luke 8:14, 12:19, II Peter 2:13-22

1. Discuss the difference between loving pleasure as described in Proverbs 21:17 and the pleasures that we receive as we seek a close relationship with our Savior.
2. Can we identify people today that fit the description given in II Peter?

Sept. 20 – Secret Things – II Kings 17:9, Psalm 19:12, Eph. 5:11-17

1. From whom was hidden the things that the children of Israel “did secretly”?
2. How does the light prove or manifest things that are re-proved?

Sept. 27 – Rich man and Lazarus – Luke 15:19-31

1. What role and to what degree did riches affect the rich man? Compare to modern day riches.
2. Do we have Moses and the prophets today and if so who are they?

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# BIBLE MONITOR

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SEPTEMBER, 2009

NO. 9

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## PRAYER DIVINELY INSPIRED

Prayer is the breath of God in man,  
Returning whence it came;  
Love is the sacred fire within,  
And prayer the rising flame.

It gives the burdened spirit ease,  
And smoothes the troubled breast,  
Yields comfort to the mourner here,  
And to the weary rest.

When God inclines the heart to pray,  
He hath an ear to hear;  
To him there's music in a groan,  
And beauty in a tear.

The humble suppliant cannot fail  
To have his wants supplied,  
Since he for sinners intercedes  
Who once for sinners died.

-Benjamin Beddome

## ABRAHAM'S PLEADINGS

Abraham had walked where God had led him. He had prospered as God had given him riches in the form of cattle, servants and land. Even though he had been willing to take the poorer land when dividing with Lot, he had prospered. He had chosen the land that was furthest from Sodom and Gomorrah. Eventually the wisdom of his choice became apparent, as Lot's situation in Sodom became less desirable.

Abraham could have decided that he had made the right choice and he would allow Lot to experience the full sorrow of his choice. When Abraham became aware of God's plan to bring judgment upon the twin cities of unrighteousness, he became very concerned. He

knew Lot and several members of his family were there. He was concerned about what would happen to them in a general destruction of these centers of sin.

Because of his concern he began to plead with God. He knew God was a loving and forgiving God. He had experienced God's love and forgiveness in various situations throughout his life. He began to quiz God about what number of righteous people found in those cities would be sufficient to avert the planned destruction. Although fifty would have been a very small number in the midst of those cities, God admitted that for that number He would forestall the planned judgment. The problem for Abraham was that fifty righteous could not

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be found there. As he lowered the number, those still smaller numbers of the righteous could not be found. For the lack of even a few, destruction was pronounced upon those cities.

Were Abraham's pleadings unsuccessful, since the cities were destroyed? What if Abraham had not pled for the few? Abraham's pleadings seemed to suggest another way to God. He would lead Lot, his wife and two daughters out just as the destruction was beginning. Lot escaped by the hair on his teeth.

Today, will our pleadings have a similar effect? With unrighteousness in ascendancy in high places, is there any hope for the few who have espoused the ways of God? Perhaps we are here to plead as Abraham pleaded. Are there individuals who need, perhaps unbeknownst to themselves, prayers seeking God's protection while they are in the midst of harmful situations? Do individuals need others to join them in prayer for a specific need? Abraham may have decided those cities were getting their just rewards, so he would not become involved with trying to divert God's plan. If that is our view, consider where we

would be. We were bound for judgment until we chose Jesus' blood to cover our sins.

The pleadings of Abraham are actually intercessory prayers. These prayers plead for the needs of others. When we move beyond thinking only of our own needs and begin to think of the needs of others, we are showing the mind of Christ. If we are to be like Him, then we must think and plead as He did. He gave Himself rather than protect Himself. He was not self-centered, but cared for the needs, whether spiritual or material, of others. Abraham, Paul and other Biblical leaders showed this same attitude.

There are several types of prayer. Some prayers are the praise and adoration of God and Jesus Christ. Other prayers are petitions, asking for certain things, helps or healings. Still other prayers are thanksgivings. Yet other prayers are intercessory requests like Abraham's pleadings.

All prayers, no matter which type they might be, acknowledge that by the act of asking that there is One who is greater than us. If we were able to do all things, we would not need to turn to God for His help. How-



ever we are not able to do much beyond asking and thanking.

Prayer is an important part of the Christian life. It is an acknowledgement that God is in control not only of our lives but also of the forces, powers, and activities of the world around us. God knows what is best for our individual lives, as well as for national and world-wide affairs. As events around us transpire in ways that disturb us, we can take courage knowing that God has ultimate control. We may choose the less popular way,

but if it is God's way it will prove to have been the best way.

We should acknowledge God through the act of prayer, often. We need to petition Him, as well as thank and adore Him. We also need to follow the example of Abraham in pleading for others in intercessory prayer.

Have you experienced the joy of interceding for others? Have you pleaded with God like Abraham?

M.C.Cook

## PRAYING THE LORD'S PRAYER

### Part 2

#### "Hallowed be thy name"

Children's frequent mispronunciation of this part of the Lord's Prayer is not too far removed from the mark. Lord in Heaven, How would be your name? You have so many positions that I hardly know where to start listing them. "And they that know thy name will put their trust in thee: for thou, LORD, has not forsaken them that seek thee." Psalm 9:10

With nothing more than a King James Bible and a three-year time span, I set out to write down every different name of

God, Jesus, or the Holy Spirit from Genesis to Revelation. The final tally was three hundred seventy six listings. That does not count the Hebrew names generated from LORD or Lord. Since I am no translator of either Hebrew or Greek I relied on the book by Ann Spangler Praying the Names of God, for the LORD/Lord dilemma.

Surely we can trust in the Almighty, the One with the highest rank in all things (El Elyon), who has held His reign forever and always (El Diam), and has

proven sufficient for 6000 years (El Shaddai). The literal meaning of hallowed is Holy. A Holy God whose position is high, eternal, and sufficient.

As I pray the four words, "Hallowed be thy name", I like to remember the Jehovah-hyphen names. Jehova-nissi, the Lord is my banner. This title was used by Moses when he was battling the Amalakites. It was not going so well. When Aaron and Hur were the under girders of his arms, Israel prevailed. Is not that just like God? Three men entrenched on the rock above the battle striving for the good below.

Jehova-jireh, the Lord will provide, even as the ram was held in the thicket as a replacement for Isaac. What a dramatic and timely miracle! Do we often give up and give in too soon, before the Lord shows His provision? Oh, the blessings lost.

God is also called Jehova-shalom, the Lord is peace. It is one of the gentle stories in the book of Judges amidst the violence against the Israelites. Canaan had not known peace for years. They were without weapons and leadership. Gideon was slinking around trying to mill his wheat at the wine press so the Midianites would not

steal away his harvest. And God called him to be the deliverer. It took two days of fleece-proving before Gideon became willing, but he dubbed his newly built altar Jehova-shalom. Peace was not realized yet, but it was promised! That same God can still my heart in the midst of the storm today.

Jeremiah uses the term Jehova-tsidkenu, THE LORD OUR RIGHTEOUSNESS. All in caps in Jeremiah 23:6. My righteousness is as filthy rags, but there is another garment that I can wear called the breastplate of righteousness to protect me from Satan's fiery darts. In Leviticus 20:8 the God-name is Jehova-mekoddishkem, the LORD which sanctifies. Through Jesus Christ I am set apart and made righteous. This Holy name of God keeps on defining.

El Roi, is a name given to God only once and by an Egyptian handmaid. Hagar's response to the angel as she fled from her mistress' wrath was "Thou God (El Roi) sees me." God knows and counts every hair on our heads. He is in the past, present and future. So cannot I trust Him with decisions of the day?

Some names of God have a

military sound: Defender, High Tower, Governor, my buckler, my shield, my strength, my strong refuge, and my fortress. All I need for protection is the shadow of the Almighty, or to be tucked gently under His feathery wings. He has the might and power to roar and make a noisy commotion on my behalf, but He usually just bears me up with His hands.

Some titles are altogether lovely: Abba Father, Counselor, dayspring from on high, Wonderful, star out of Jacob. We have just a sweet foretaste of this character trait of God/Jesus in this life, but we will experience it in its fullness and forever and ever in Heaven.

Some terms seem contradictory. He is the Lion of the tribe of Judah and He is the Lamb that was slain. Depending on our relationship with Him He is both the God of comfort and a terrible God. On days that I might be a little blue it is good to know that He is the health of my countenance.

My favorite name of God is found in Exodus 34:14, "For thou shall worship no other god: for the LORD, whose name is Jealous, is a jealous God."

There you have it. One of God's names is Jealous. That is not nearly so poetic as Ancient of Days, Father of lights, or Strength of Israel. He is not an envious God, but a jealous God. Envy shows an empty hand always wanting more. Jealousy is a full plate that wants to keep what is its own. I belong to God and His desire is that I stay by Him all the time, completely, and closely. It is the prayer of Jesus in the garden that I abide. Abundance and good fortune diminish my desire for a close walk with this God named Jealous. Trials and sufferings bring me back. He who is the Preserver of men wants nothing more than to keep me in perfect peace.

*When all goes well and I feel strong,  
Oh help me, Lord, to see.*

*That I must place my confidence  
In You and not in me.*

As I pray the Lord's Prayer, I have literally hundreds of names that draw me into God's holiness. Praise!

"Our Father, which art in Heaven, hallowed be thy name."

Sister Mary Sue Moss  
Dallas Center, IA



## SHIPWRECK

I Tim. 1:18-19, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightiest war a good warfare; Holding faith, and a good conscience; which some have put away concerning faith have made shipwreck."

The shipwreck that Paul talks about to Timothy is not a natural disaster but rather a spiritual disaster. Some people who start out in the Christian profession start out strong but soon begin to waver from the faith.

Some time ago I ministered on the subject, Mushrooms or Oak Trees. We who have been blessed by having country experience have seen how quickly a mushroom will appear, over night perhaps, last a couple of days and is soon gone while an oak tree takes much more time to develop into something useful. The storms of life cause it to develop and resist the forces of nature and slowly grow into something useful.

Paul speaks of one who has made shipwreck, none other than Demos a friend and co-worker of the Apostle Paul at Rome. His forsaking the work

is found in II Timothy 4:10. Paul states it like this "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica..." I believe he mentions this with a feeling of disappointment and hurt, I am quite sure.

Jesus prayed for Simon Peter that his faith failed him not, in other words, that he might not suffer shipwreck. As far as I understand, his faith remained until his death, although he was sailing on shallow waters, his encounter with denial of Jesus before his enemies almost ended in disaster. One glimpse of the Master while facing the cross saved him from total shipwreck. Jesus had told him before the cock crows thrice thou shalt deny me twice. I am made to believe we all need some rooster crowing to keep our heads above water. Peter went out from that trial and wept bitterly. True repentance will keep us from floundering in turbulent waters. Peter continued to stay afloat. His epistolary writings from first and second Peter are like a life preserver for the never dying soul.

Mariners naturally speaking need ever be on the alert lest



they experience shipwreck. They use the stars to help them chart a true course so they reach their destination.

The stars spiritually speaking are the same as the scriptural truths as found in the Holy Scriptures. The Bible reminds us of two different ways we can choose to walk. We can take the broad way that has a wide gate and many there be that go in thereat, or if we choose the straight and narrow way where only a few really find their way safely to a heavenly home.

Jonah was a man who was asked by God to go on a mission and preach to the Ninevites, but he refused to go. Instead he bought a ticket to go to Tarshish which was on the other side of the Mediterranean Sea but God does not give up on an individual if He knows He can possibly get his attention. And God did get his attention. The ship that Jonah was aboard was in danger of being shipwrecked, but Jonah knew he was the cause of the problem. Throw me overboard and the sea will cease its raging and it did, but Jonah, God saved, by allowing him to be swallowed by a great fish. Jonah was in the belly of the great

fish three days and three nights and the great fish vomited him out on the sea shore. You might ask the question, "Where did he get air to breathe?" A whale surfaces every so often for air and must take on a new supply of oxygen. Thus Jonah was not cut off. He might have suffered from the Bends but God had some equipment installed in that fish that saved him from any ill effects for he had been taken to the bottom of the sea and back again for a new supply of air.

May we think of a shipwreck for a while that happened in the year 1912. It happened in the cold frigid waters of the North Atlantic where huge icebergs of gigantic size were afloat, which a mariner could not ignore lest he would suffer shipwreck. This is what took place. This ship was carrying more than 2,300 passengers. This was her maiden voyage. She was thought of as the unsinkable ship. Some were heard saying even God could not sink this boat. This reminds me of a portion of God's truth when Paul makes mention, "...let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12)

Even Captain Edward Smith

seemed to have the complacent thought that the ship was unsinkable. There was a shortage of lifeboats; even the ones that were used were only partially filled. After all the lifeboats were launched there were still 1,500 people left to experience a watery grave. There had been no safety instructions taken beforehand, for this ship was thought of as being unsinkable. This ship today lies approximately two miles down in the cold dark Atlantic. On board that April night all the money, status, influence and stuff in the world could not buy the wealthiest man off the ill-fated ship as she went down to her watery grave.

Hopefully none of us will ever be in a position of knowing that in just a couple of hours we will die a horrible death. But the

reality is that some day, and some day all too soon, we will all be in God's presence. He will know what really mattered most in our hearts at that moment of truth. We should not have to be on a sinking Titanic to realize that.

One thing we need to guard against is that there are no floating icebergs on the sea of life. We need to be on the lookout for them. They could sink our ship. Some of these could be overconfidence, insincerity, gluttony, lack of concern for others, a love for pleasure, a lack of study, neglect, and a lack of appreciation for the blood atonement of Christ and the fact He sticks closer than a brother.

Brother Paul Nell

## WHAT WILL HE SAY?

(Continuing Job's Story)

If we believe that our suffering, or difficult times, has a purpose, then we must believe that something good will come out of it. Scripture says, "And we know that all things work together for good to them that love God, to them who are the called according to his pur-

pose." (Romans 8:28) It does say all things. So, what will God say when we ask Him to reveal the purpose for our suffering?

Difficult times are not just something to get through. They are part of the work God wants to do in our lives and on our faith. But how do we learn the

exact thing God wants us to learn? Is it possible to walk through difficult times, get to the other side, and never know what the purpose was? Certainly it is.

Are there difficulties in your life that you have not asked God to use for good? Either current or past trials will prove to have good results in our hearts if we turn them over to God and seek His explanation.

Job lost everything except his wife. It seems that there can be no happy, earthly ending to that story. Job first believed there would be no happy conclusion. Job 1:21, "...the LORD gave, and the LORD hath taken away; blessed be the name of the LORD." This was said after the loss as if Job believed this was the end. Though he may have misunderstood God, he remained faithful. If Job had understood God's purpose for suffering, he might have said, "The LORD gave, the LORD hath taken away, and the LORD will restore my joy; blessed be the name of the LORD."

However, the purpose for Job's suffering had not yet been revealed. Job was in the middle of the crisis, though he thought he was at the end.

Is it that way with you and me? When a situation is difficult, we believe it cannot get any better. Maybe we think we do not deserve anything better. We know how we have sinned and failed to please other people, so we might assume the difficulties are a result of our inadequate performance. It is true, we may have trouble because of sin, but not every difficulty comes from sin. Indeed, if we ask God to show us the reason for the suffering, He will be faithful to do it.

I am known to be impatient with God while waiting on His answers to my questions of why certain difficulties have entered my life. As time goes by, I am learning to trust God more, to understand that though I do not see it, there really is a good reason for my suffering and it will be revealed in time.

For Job, once he believed (perhaps skeptically) that God had a good reason for all the suffering, and that he was not an enemy of God as he thought, the happy earthly ending started to be revealed. First, God required Job to pray for his friends who had tried unsuccessfully to help him make sense of it all. God is concerned with our attitude



toward other people, especially those who have failed us in some way. Job proved to have a godly heart toward the people who had added to his misery, and that was key to his receiving more than he had lost. Job 42:10, "And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before."

The main purpose for our suffering is to increase our faith in God. No doubt, Job knew more about God and His ways after this was all done. If our faith is being challenged but not increased, then we are still in the middle of a messy situation and have not yet heard God speak on the matter. The situation is unresolved in our heart

and we need to press God for a deeper understanding of it. We must also be willing to accept that God may reveal sin in our own life.

I remember distinctly a phase of my marriage when I held onto bitterness toward my husband. When I finally asked God why I was miserable in marriage, He gave me an honest answer. I did not like it, but it was honest. After I accepted the truth and repented of the sin, God gave me more joy in marriage and life.

This challenge to hold fast to our faith in the middle of a crisis is for you and me alike. May we always ask God to show us the reason for our suffering!

Sister Deena Andrews

## SAFETY

"The eternal God is thy refuge, and underneath are the everlasting arms." Deuteronomy 33:27

Everyone wants to be safe, for there are a lot of dangers in this world. Safety is first in education and in government, especially in the United States. Remember to buckle your seat belt, or you will get a ticket. Do

not beat your wife, your children, or your dog. Serious penalties will result. Do not take a nail file to school, or you will be expelled. Safety is everything, yet our country, just like the entire world, has forgotten the source of all safety. To know the source of safety we must know the source of danger, which is sin.



Ever since man yielded his will to the devil in the Garden of Eden there has been sin and death and danger upon the earth. Sin is a deadly danger: it kills and destroys. Yet God, in His love and in His Infinite care for us SEEKS to save us from sin and everlasting death, so He sent His only Begotten Son, Jesus, to save us. All those who trust in Him and believe in Him can be safe and secure.

A long time ago, in a far-away place called Solway Firth, Scotland, two little boys were playing on the sandy shore. This place was known for swift-rising tides and dangerous shifts in current. These boys, determined to continue playing in this idyllic spot, did not notice the water until they were surrounded by it. They began to cry and wail for help, not knowing whether or not they would be rescued. Soon the rushing water threatened to sweep them off their feet, and as their cries became muffled by the angry waves a large figure on horseback snatched the boys from a watery death to safety on the shore. With much effort they gained dry land and were safe in the arms of their strong, brave uncle. When God

delivers us from sin and ruin, "underneath are the everlasting arms."

God's arms are always open and He seeks us that He might bring safety and security to us. Do you not feel His presence beckoning you? Are you in danger and do you seek some kind of safe place in which to dwell? Jesus can bring you to a place of safety, above the angry waters.

Once, two little girls were playing with dolls, many years ago when more people taught their children about Jesus. They were singing:

***"Safe in the arms of Jesus,  
Safe on His gentle breast,  
There by His love o'er shadowed  
Sweetly my soul shall rest."***

One sister asked the other, "How do you know you are safe?"

She replied, "Because I am holding Jesus with both hands, and He is holding me with both hands. Satan cannot harm me in the Everlasting Arms of Jesus."

***Jesus, my heart's dear refuge,  
Jesus has died for me;  
Firm on the Rock of Ages  
Ever my trust shall be.***

*Here let me wait with patience,  
Wait till the night is o'er;  
Wait till I see the morning  
Break on the golden shore.*

*Safe in the arms of Jesus,  
Safe on His gentle breast,  
There by His love o'er shadowed  
Sweetly my soul shall rest.*

*-Fanny J. Crosby*

Brother Lynn H. Miller

## AMAZING GRACE

Rom. 5:20-21, "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Noah found grace in the eyes of the Lord because he was a just man and perfect in his generation and Noah walked with God (Gen. 6:8-9). Ruth found grace in the eyes of Boaz because she was a virtuous woman (Ruth 2:11 and 3:11).

But we found grace in eyes of God while we were yet sinners. Rom. 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Eph. 2:4-8, "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were

dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

We ought to extend that grace to one another.

Joseph sets a good example of the grace he had toward his brethren. He had reason to hate his brethren for what they had done to him, but he forgave them and did them good (Gen. 50:15-21).

Barnabas showed that grace to others. He was a peacemaker to John Mark (Acts 15:36-39) and to the church at Antioch. He exhorted them all

that with purpose of heart they should cleave unto the Lord (Acts 11:23). Acts II: 24, "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

Eph. 4:30-32, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger,

and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

So let the spirit of love rule in our hearts.

In Christian love,  
Brother William Carpenter

## **GOD IN TRUTH AND IN RIGHTEOUSNESS**

"Thus saith the LORD of hosts; Behold, I will save my people from the east country and from the west country: and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness." Zechariah 8:7-8

In the Old Testament dispensation Israel was "my people." In the New Testament dispensation the Church, which includes both Jews and Gentiles, is God's elect, according to Holy Scripture. Just as God saved Israel from their physical enemies when they were obedient so He saves the Church from Spiritual antagonists when we follow the

teachings of Jesus Christ and the New Testament writers, who were inspired by the Holy Spirit.

Jerusalem was the "Holy city" designated for the Jews. In the midst of Jerusalem was the Holy Temple. The New Testament teaches that today we must worship God in Spirit and in Truth and that the temple is our bodies.

Today, perhaps more than any other time in history, the question of what is truth is argued and debated. It seems like some new "religion" is being introduced almost daily. The major "religions" each seem to have their different sects. The number of "Christian" denominations and independents is



almost unbelievable. While the ecumenical movement is still actively trying to join all religions into one, the number of splits and splinters is at an astonishing number and is no longer really news.

Everything from post-modernism, which denies anything in the Bible as absolute Truth, to ultra-conservatism, who believes only their small group has the Truth, is found widely today. It is no wonder that many are confused and the number, who refuse to join with any group is growing. This includes the "house church movement" as well as those who think doing good and living the best they can is all that is required.

Jesus Christ declared that He is The Way, The Truth and The Life. But if you do not believe the Scripture is inspired by the Holy Spirit that means absolutely nothing. Even if you do believe in the inspiration of the Holy Scriptures it still leaves you with your groups (or your personal) interpretation of the Truths of Holy Scripture. Separating essentials and non-essentials is tedious and can be harmful to your spiritual health. We are well aware of those things that divide Chris-

tians. Baptism, The Holy Spirit, (which is supposed to bind us together), and Bible versions would be considered "essentials" by many. "Non-essentials" might be serving in the military, long hair and the head covering on women, feet washing, and the list could go on.

If Truth is controversial today, righteousness is probably even more so. At one end of the spectrum you have those who advocate that the Bible does not condemn relationship homosexuality and lesbianism. At the other end of the spectrum you have those who judge other's salvation by their own personal convictions. Some modern day inventions are harder to categorize. Today many radio (and we hear television) preachers are teaching that things once considered sin are no longer so. They also have compromised on dress standards. It seems they have had an effect on many churches.

Can we expect the blessing of God to be upon us if we ignore His Truth and Righteousness? This is a very important question for the Church as a whole and even more so for each as individuals. The



national statistics say the major denominations are losing members. It is true that being large in number is not a sign of God's blessing. The megachurches all have a seeker pleasing theology which tries to have everyone feel good and does not major on (some do not touch the subject) sin. But the blessing of God is far more than your size.

Even more important, can we enter Heaven without His righteousness? You will have

to decide what this means and does not mean. But a wrong decision could end you in Hell! No matter what man may say the Bible is the infallible Word of God and without holiness no man (or woman) shall see the Lord!

Let us strive for God's Truth and Righteousness in our daily lives.

Brother James M. Hite  
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## THE SEVEN WORDS OF LOVE

Harold S. Martin

The suffering and death of Jesus Christ was the most solemn moment in history. The eternal Son of God was crucified. There were three crosses on Golgotha. On the right and on the left were robbers crucified for rebellion and murder. On the center cross hung a sinless Sufferer! He was dying for the sins of the world.

Jesus spoke seven times during the closing moments on the Cross. Before the darkness descended on the scene, Jesus spoke three times. During the darkness, He spoke once. And after the darkness had

passed, He uttered three more sentences of love.

### 1. The Word of Forgiveness

"Then said Jesus, Father, forgive them, for they know not what they do" (Luke 23:34). It was usual for crucified persons to speak while hanging on the cross, but their words usually consisted of wild expressions of pain and pleadings for release. They would shriek and curse and spit at the spectators. But here was Jesus, suffering untold agony and dying a shameful death. He didn't cry out for pity nor did He curse His cruci-

fiers. There was no plea for release, but instead, a prayer for all His enemies. Jesus prayed for those who condemned Him and mocked at Him and nailed Him to the Cross – and for those from all nations and kindreds who down through the years have missed the mark.

Jesus could have caused the earth to open its mouth so that His enemies would have gone alive down into the pit! But here we see Jesus practicing what He preached. It is much easier to talk about forgiveness than it is to forgive. But what Jesus preached in the Sermon on the Mount, He practiced on the grim hill of Calvary.

Has someone hurt your feelings in some way? Can you pray for that person? If you have the spirit of Christ, you will pray much for him, and perhaps someday you will become the best of friends. The Bible says, "Be ye therefore kind one to another, tenderhearted, forgiving one another" (Ephesians 4:32). We have been freely forgiven; therefore we should freely forgive.

## **2. The Word of Assurance**

"And he said unto Jesus, Lord, remember me when thou

comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:42-43). On either side of Jesus, on crosses lifted against the sky, hung a thief. These two were guilty men. They deserved to die. The two malefactors hung there for a while in silence, but they were unable to turn-away their eyes from the wonderful Man who was weltering in His blood by their side. The blood was dripping from their bodies. Their tongues had grown swollen with pain. At length, the one malefactor began to speak. He joined in the blasphemous speeches which were rising from the crowd below, and said to the Man in the crown of thorns, "If thou be the Christ, save thyself, and us." But immediately the other thief (who also had made sneering remarks), began to fear God as he came close to the borders of death. This second thief acknowledged that Jesus had "done nothing amiss," and that they indeed deserved their punishment, for "we receive the due reward of our deeds." And then the second thief humbly and devoutly addressed Jesus and said, "Lord, remember me

when thou comest into thy kingdom.”

The second thief admitted that the cross was where he ought to die and that he was doomed for despair. And friend, that is the first step required in order to get saved. Every person must admit that he is helpless and lost before there is any hope of his ever getting saved. And when this man asked for mercy, Jesus did not accuse him of being a criminal and a wicked person beyond help. Jesus said, “Today shalt thou be with me in Paradise.” Not only will I remember you, but I will take you with me to a land where you will never suffer again, and where all your troubles and tears will be gone forever! That is marvelous grace. Here was a thief, a man not fit to live on earth, who was suddenly made fit to live in Heaven. All this was possible because the load of sin was lifted off his shoulders and placed on Him who was hanging on the center Cross.

### **3. The Word of Comfort**

“When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman,

behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home” (John 19:26-27). While the crowd mocked and jeered, it is good to know that there were those present who really cared. Jesus looked down and saw His mother standing near the Cross. By her side was the disciple John. This little group of sympathetic and bereaved souls furnished a striking contrast to the rest of the mocking crowd. Jesus lifted His voice and said to His mother, “Woman, look at John; from now on he will be your son.” And then to John He said, “From now on she will be your mother.”

Try and read the thoughts and the emotions of Jesus’ mother’s heart. His disciples had deserted Him, His friends had forsaken Him; His nation had rejected Him; and His enemies cried out for His blood. But His faithful mother stood there sorrowing at the foot of the Cross. His wounds bled, but she dared not stanch them; His mouth was parched, but she dared not moisten it. Surely those nails pierced her heart just as much as they pierced His body.



"Woman, behold thy son." The years of obedience to Mary and Joseph had ended for Jesus, but not the years of honor. The words which the Finger of God engraved on two tables of stone at Mount Sinai were never repealed. The Bible still says, "Honor thy father and thy mother." Those of us who have parents still living need to follow the example of Jesus on the Cross.

#### **4. The Word of Desolation**

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama, sabach thani? That is to say, My God, my God, why hast thou forsaken me?" (Matthew 27:45-46). Jesus had prayed for His persecutors, promised life to a thief, made provision for His mother – and now the scene changes. Several hours have passed by. From twelve noon until three in the afternoon, darkness covered the land. Gloomy night spread itself over the whole earth like a funeral pall. The animal creation was terrified. The herds of the field crowded together. The crowds that had surrounded the place

of crucifixion hurried back to Jerusalem with loud cries. And then at about the end of the darkness, Jesus cried out, "My God, My God, why hast thou forsaken me?"

All during His ministry Jesus had known what it meant to be forsaken. Early, the members of His own family forsook Him. Nazareth, His home town, had forsaken Him. The nation He came to save forsook Him. But in every such instance He could always steal away to the tender healing fellowship of His Heavenly Father. But now, even God turns from Him. God's just law says, "The soul that sinneth it shall die." That means because we have sinned we are destined to be forsaken of God forever. But you see, Jesus offered to pay that penalty on the Cross, for the Scriptures say, "The Lord hath laid on him the iniquity of us all" (Isaiah 53:6). Jesus was bearing the wages of your sins and of my sins, and therefore He had to be actually forsaken of God so that we need not be forsaken of God forever in the eternal regions of the lost.

#### **5. The Word of Suffering**

"After this, Jesus knowing that all things were now ac-

complished, that the Scripture might be fulfilled, saith, I thirst" (John 19:28). The darkness was now gone. The sun was shining again. But while Jesus was dying on the Cross, He developed an agonizing thirst. Death by crucifixion is the most painful mode of torture ever conceived by man. The draining away of blood from the body brings on intensive thirst. The whole body cries out for water. The physical agony of thirst is terrible beyond the power of words to describe.

Can you picture Jesus Christ on the Cross? His whole body was racked with pain, His features swollen and bruised, His beard plucked out, and His back all lacerated from the scourging. Can you hear the dripping blood from His hands and His feet? Can you see the blood trickle from the gaping holes in His hands, making its way down His arms to the elbows and then dripping off on the ground below? At the base of the Cross there was a frothy pool of thickening blood. No wonder Jesus had a parched mouth and a burning throat – and cried out, "I thirst." Jesus was there on the Cross in our stead. The agony He endured

in the substitutionary process is the agony that we must endure in Hell if we refuse to accept Him as our Substitute.

## **6. The Word of Triumph**

When Jesus therefore had received the vinegar, he said, It is finished" (John 19:30). The men at the foot of the Cross gave Jesus vinegar (when He cried "I thirst") so that His throat might burn even more. And then when He received the vinegar, He uttered with a loud voice those great words, "It is finished." The endless hours of suffering were about over. The Saviour was about to die. It was for this cause that Jesus came into the world, and now He raises His voice in a triumphant shout: "It is finished!"

Jesus lived only half the normal span of life. During that time He was criticized and despised and rejected. He was captured in a Garden, led to the Judgment Hall, and condemned to die. Now His suffering was finished. Furthermore, all that was prophesied and prefigured in the Old Testament concerning His death was fulfilled. And finally, the work of redemption was completed. Jesus Christ had tasted the death of

which we were deserving – and now the great transaction was done!

### **7. The Word of Committal**

“And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit; and having said thus, he gave up the ghost” (Luke 23:46). For six hours Jesus had been hanging on the Cross, and now we get a last look at His suffering face. His whole body is drooping and shivering with the last chill. His breath is growing feebler and feebler – until He gives one long, deep, last sigh – “Father into Thy hands I commend my spirit.”

Jesus was always submitting Himself to God, and when He died, He died just as He had lived. We too are told to “Commit our way unto the Lord.” The Christian may (like Stephen in Acts 7) cry with his last breath, “Lord Jesus receive my spirit.”

Jesus was crucified and suffered on the Cross in order to pay the penalty for our sins. He died in our place (I Peter 2:24). He was wounded for our transgressions (Isaiah 53:5). If we receive Him into our hearts, we become “sons of God” (John 1:12), and with a new meaning we can sing the Gospel chorus: “Jesus signed my pardon, this I surely know; Took my place on Calvary, now I don’t have to go. All my life I give Him; He gave His for me, When He signed my pardon there on Calvary.”

If you have never invited Jesus into your heart, why not do it today?

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps  
P.O. Box 391  
Hanover, PA 17331

## **A WEIGHT GOD COULD NOT LIFT**

“...with God all things are possible.” Matthew 19:26

When this writer was young much sport was made of the idea of God, just as today. “If God is all-powerful, can He

make a weight He cannot lift? If He can, He is not all-powerful. If He cannot, again He is not all that He claims.” This joke was repeated by some and laughed at by many. Before I



was converted the idea of an all-powerful God occurred to me very little.

But when I became a man I put away childish things. I learned to know God, and I read in the scriptures about the weight that God could not lift. Jesus was born of a virgin. He only weighed a few pounds and He was God incarnate, and He could not lift Himself. His mother had to lift Him, and she had to feed Him. God (in the flesh) had to be cleaned and dressed. He could not do it Himself.

God had made a weight He could not lift. He was the Son of God and the Son of man, and He was given into the hands of men. They mocked Him. They scourged Him. They crucified Him. They jeered at Him be-

cause He could not come down from the cross. Mankind nailed Him on the cross and raised Him up, and Jesus said, "...if I be lifted up from the earth, will draw all men unto me." (John 12:32) When He died He became a dead man, a burden to be carried yet again by others.

Then God proceeded to lift the unliftable. Jesus was raised from the dead and lifted to Heaven. Today and every day He intercedes for His children at the right hand of God.

Contemporary thought is very wrong. God is almighty: all powerful. He can make a weight that He Himself cannot lift, and when the time is right, He can lift it. To God be the Glory.

Brother Lynn H. Miller

## **DIVINE OWNERSHIP**

H. I. Jarboe

"For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." Acts 27:23-24. Paul's master was God, the authority to whom he was obedient. Dear reader, it

is inescapable that we serve someone or something and Jesus makes it plain when he says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. Experience taught

Paul this very thing, at the time of his conversion on the road to Damascus. Paul realized that he belonged to God. We also find as recorded in Acts 9:15, where the Lord told Ananias that Paul was a chosen vessel unto the Lord. No wonder he wrote as he did from Romans 1:1, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Look at him in the middle of the storm at sea; as God's servant, he exclaims, "Whose I am, and whom I serve."

Let us look at him again on the road to Damascus. Yes he had gone to school, at the feet of his teacher, Gamaliel, but here was the school of Calvary. That is why he spoke thus, Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ," also, I Cor. 1:17, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."

My dear friend do you know the meaning of the cross? Do you know that the way of the cross leads home, or are we like that angry mob that crucified our Lord. Ignorant of the

truth of the cross, ignorant of God, ignorant of the Son of God. Yes, they had forgotten whose spirit they were of. Today as we look at man, we are made to think that he has forgotten whose spirit they are. No wonder the Psalmist wrote as he did when he said, "What is man that thou art mindful of him." Man the highest type of creation, and how did God see him before the flood. Gen. 6:12, "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth."

Dear reader do we stand holy and pure in the sight of Almighty God, do we realize that we are his creation. Psalm 95:7, "For he is our God; and we are the people of his pasture, and the sheep of his hand." Also, Isaiah 64:8, "But how, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." And again, Acts 17:28, "For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring." Do we feel as Paul did, whose I am and whom I serve. No wonder he testified,

"For I determined not to know anything among you, save Jesus Christ, and him crucified." Paul belonged to Christ, I Cor. 9:1, "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?"

Again I want to ask, have we fully decided that we are God's? "For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." I Cor. 6:20. Again, I Cor. 7:23, "Ye are bought with a price; be not ye the servants of men." When we know that Jesus paid the price, and that price was Calvary, then we should surrender all to him, yes, both body and spirit. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1. From our text we read, the angel of God said to Paul, "Fear not Paul," and we see him with no fear of man whatsoever. "Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews." Acts

20:19.

Jesus said to his disciples, "Fear not little flock." We hear David proclaim, Psalms 23:1, 4, "The Lord is my shepherd; I shall not want." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." I Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." Paul felt secure as he wrote to Timothy, II Tim. 4:6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Dear reader whom do we serve?

Selected from the  
September 1, 1949  
issue of the Bible Monitor



## JACOB SENDS BENJAMIN TO EGYPT

Rudy Cover

Gen. 43

The brothers of Joseph returned to their father, Jacob, with a message from Egypt. Joseph had kept Simeon as a guarantee that if the brothers returned again that they would bring back their youngest brother, Benjamin. Jacob didn't want to let him go because he thought Joseph was dead and Benjamin was the only son left of his favorite wife, Rachel. But the famine became worse in the land. The ground was dry and no rain came. The grain that they planted would not come up or if it did it soon withered. Food was hard to get and finally the situation was desperate and Jacob decided that they would have to go again to Egypt for corn. The brothers said that it would be useless to go unless Benjamin went along. The ruler of Egypt had said, "Bring your youngest brother unto me and you will prove you are not spies and you shall not die."

Jacob finally consented to let Benjamin go and Reuben promised to take care of him. Jacob sent along a present for the ruler of Egypt. He sent some of the most expensive things they had, balm, honey, spices,

myrrh, nuts, and almonds. Where they got all these things I don't know, but Jacob was a rich man and he probably had obtained these luxuries before the famine.

The brothers returned to Egypt. When Joseph saw his brother, Benjamin, he told his servant to prepare a feast so that his brothers could eat. The brothers were taken to Joseph's home and I can imagine how they felt. Here was the most important man in Egypt. He was very rich and his house was the most luxurious that they had ever seen.

When Joseph came unto his brothers they gave him the present that Jacob had sent and bowed before Joseph as the custom was in Egypt. Joseph asked them if their father was well and he released Simeon who had stayed behind. And then Joseph saw his brother, Benjamin. It had been thirteen years since Joseph had been sold by his brothers. He loved them so much that he went into another room and wept. After he had washed his face so they couldn't see he had been crying,

Joseph came back and they sat down to eat. Joseph had them sit down according to their age from the oldest to the youngest. The brothers marveled at how this great man could know their ages.

Joseph had a great love for his brothers even though they at

one time wanted to kill him. Can we love our enemies? Jesus says to love your enemies and do good to them that hate you. We ought to love everybody.

Selected from the

February 15, 1975

issue of the Bible Monitor

## **MARRIAGE**

### **SWEITZER-KURTINITUS**

Joy Sweitzer, daughter of Merle and Cindy Sweitzer and Kris Kurtinitus, son of George and Cathy Kurtinitus were united in marriage May 30, 2009. Their new address is 120 ½ 2nd Street, Perry, IA 50220

## **NEWS ITEMS**

### **NOTICE**

Those who wish to donate to the Trustee Board should send their donations to Brother Tom St. John, 20380 Road R, Alvordton, Ohio, 43501.

Those who wish to donate to the African Mission Board should send their donations to Brother Verling Wolfe, 115 Club Road, Bethel, Pennsylvania, 19507.

Thank you for helping to lighten the load of these Brethren by sending to the correct address. Thank you for your generous offerings towards the works of the Church.

### **ZILLAH, WASHINGTON**

The Zillah Congregation of the Dunkard Brethren Church was organized on August 1, 2009, by Elders Henry Walker and Mark Cordrey, representing the General Mission Board. There are fourteen charter members of this congregation. Continue to pray for this band of believers as they become established in their community.

## PLEVNA, INDIANA

The Plevna Congregation will be hosting our Harvest Meeting September 13, 2009. Brother Brant Jamison from the West Fulton Congregation will bring us the message. Services will be at 9:30 A.M. with lunch and fellowship following for all. The P.M. service will be at 2:00 P.M. instead of 6:00 P.M. We welcome all to come and worship with us.

Sister Jane Lorenz, Cor.

## MOUNT ZION, PENNSYLVANIA

Mount Zion Congregation is looking forward to our fall revival meetings, September 13 through 20. Bro. Tom St. John has consented to share the Gospel with us. Please pray for Bro. Tom as he prepares to minister to us. Come worship our Lord at Mount Zion, Pennsylvania.

Sister Sheila Noecker, Cor.

## BETHEL, PENNSYLVANIA

The Lord willing, the Bethel Congregation will be holding a revival meeting starting September 16 and running through September 20 with Brother Jim Meyers from the Dallas Center, Iowa Congregation. Please remember Brother Jim as he prepares for these revivals, that we may all be drawn closer to God and the unsaved may find Jesus as their personal Savior. All are welcome to join us. Evening services start at 7:30PM with Sunday evening services at 7:00PM.

Sister Darlene Longenecker, Cor.

## WALNUT GROVE, MARYLAND

Lord willing, the Walnut Grove Congregation will be having our annual revival starting September 30 and ending with Lovefeast the Sunday following. Bro. Marlin Marks from the Shrewsbury Congregation will be ministering to us during these meetings. Please encourage us and Bro. Marlin with your attendance and prayers.

Sister Dorothy Nell, Cor.



**THANKS**

I want to thank the Brothers and Sisters of my Dunkard Brethren Church and friends for the twenty four birthday cards and gifts I received on my 85th birthday, July 12, 2009. Also the visits in our home, especially the prayers they gave me in behalf of my affliction. May God bless each one.

With love,  
Brother Harry D. Hott and Sister Mamie Hott

**ADULT SUNDAY SCHOOL LESSONS FOR OCTOBER  
2009**

Oct. 4 – Good Men as Good Stewards – I Timothy 6:11-21

1. How is our testimony for Christ affected by our behavior?
2. How is our testimony for Christ affected by our values?

Oct. 11 – A Godly Heritage Coupled with a Gift - II Timothy 1:1-12

1. How does a Godly heritage help protect us from the enemies of Christ?
2. How does Paul's testimony help protect Timothy from the enemies of Christ?

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Oct. 18 – Enduring Hardness: Part of the Calling – II Tim. 1:13-2:13

1. How does holding fast “to the form of sound words” help us live the Christian life?
2. How do the aspects of a soldier help us live the Christian life?

Oct. 25 – Maintaining Focus and Purpose in the Midst of Strife and Resistance – II Timothy 2:14-26

1. What aspect of God best helps us to overcome the world, the flesh, and the devil?
2. How does the world’s changing attitude toward Christians affect our attitude toward the world?

**YOUNG PEOPLE’S SUNDAY SCHOOL LESSONS FOR  
OCTOBER 2009**

Oct. 4 – Sources of Temptation – Gen. 3:1-6, Matt. 4:1-11, Eph. 6:11

1. Describe the technique used by the serpent in successfully tempting Adam and Eve?

2. Describe what Jesus did to counteract the temptation of the Devil.

Oct. 11 – Cross-bearing – Matt. 10:38, 11:28-30, Luke 14:26-27

1. What is the significance of cross-bearing, and how important is it to us?
2. What do we do when we bear a cross and what is the difference between cross-bearing and following Jesus?

Oct. 18 – Possessions – Matt. 6:19-21, Luke 12:15-21

1. As Christians, our most important possession is Christ. How do we justify our other possessions in this context?
2. Is pleasing God our most important consideration in choosing possessions?

Oct. 25 – The House on the Rock – Matt. 7:24-29, Luke 6:46-49

1. What is the purpose of building your house on the rock?
2. What is the rock, and in what manner do we build upon it?



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# BIBLE MONITOR

VOL. LXXXVII

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NO. 10

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## HOLY AND REV'REND

Holy and rev'rend is the name  
Of our eternal King,  
"Thrice holy Lord," the angels cry;  
"Thrice holy," let us sing.

The deepest rev'rence of the mind,  
Pay, O my soul, to God;  
Lift, with thy hands, a holy heart  
To his sublime abode.

With sacred awe pronounce his name,  
Whom words nor thoughts can reach;  
A contrite heart shall please him more  
Than noblest forms of speech.

Thou, holy God, preserve my soul  
From all pollution free;  
The pure in heart are thy delight,  
And they thy face shall see.

-John Needham



## NO GRAVEN IMAGES

The Second Commandment instructed the children of Israel to make no graven images. It was a very timely commandment considering what was happening in the camp while Moses was on Mount Sinai receiving the Law. As the days Moses spent on the Mount increased, the people became restless. They prevailed upon Aaron to make them a golden calf so they would have a visible symbol for their worship. They were drunken and licentious in their worship of the idol produced from their own jewelry.

As Christians in this advanced age, we almost want to laugh at idol worship. If it were not such a serious offense, we might think it but a relic of a far past day. As we read Isaiah's

description of the making of an idol, we wonder how anyone who can reason would be drawn into idol worship. Isaiah 44:13-17 describes the work of the carpenter. He hews down a mighty tree in the forest. He removes it to his shop, where he divides the trunk into three sections. One section is split into logs that can be burned to keep the home warm. A second part of the trunk is cut up into smaller chunks of wood that are suitable for cooking the meals eaten by the family. Out of this same trunk that has been used to serve man's needs, the final third is sculpted with great carefulness into a god that men fall down and worship. Isaiah also referred to workmen who used tongs and hammers to

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## THE BIBLE MONITOR

## OCTOBER, 2009

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make molten images that were shaped to please them. Whether metal or wooden, these gods were but creations of craftsmen working with earthly materials. It does not seem possible that men would actually believe that these creations could be gods to whom they owed worship. They also worshipped other natural objects of the earth, stones, trees, or bodies of water.

The second of the Ten Commandments may be very easy for us to pass over and glibly believe that we are much too advanced to ever be guilty of disobeying. Yet the danger of idol worship remains today, although it may have taken on a new form for modern man.

One form of idolatry prevalent today is man's worship of himself. Humanism has made man the center of the universe. Now all things depend upon man as he has lost his faith in God as the Supreme Ruler and Mastermind. So it is man's ideas and creations that win the praise of men rather than the love, service and forgiveness of God. Men have turned themselves into the third part of the tree trunk by fashioning himself in his own mind into a god. His desires are the ultimate

good, so he can plan and direct his own future without reference to anyone else or without concerning himself with God. Humanism develops individualism, answering to no one or no organized body. Everyone does what is right in his own eyes.

Humanism has become the prevailing culture of this world. Believers are surrounded by this culture and may smugly assume that there is no danger that such a culture would ever touch Christians. Unfortunately, this culture can become pervasive even in the church. When the buildings become more important than the people who worship in them, when programs become the theme of the congregation rather than the preaching of the gospel, when believers are more connected with the world than they are their congregation, then the humanistic culture has placed idols within the Church. The meetinghouse is the place where believers gather; when it becomes a monument, it has become an idol.

There are other dangers that may lead to idols in believer's lives. Not all idols are necessarily material objects that can be touched, seen, or

handled. Idols can be engraved by the chemicals of the brain upon the mind. A believer can put together a view of God that does not exist in the Bible. Care must be exercised that God is not molded into a being conforming to our expectations of God. We can be guilty of making Him either fiercer or more loving than the Bible would support.

The Puritans of the seventeenth and eighteenth centuries pictured a God full of wrath and judgment. That picture became their idol. Today the picture of God may be the

extreme opposite. Today He is pictured as being so loving that there is hardly a need to even acknowledge Him. He will do good for everyone whether they seek Him and His ways or not. This view is an idol. God has demonstrated love to a degree unknown among men, but He also remains a Just God who will judge each person for his choices and actions.

Have you fashioned a graven image in your mind? Is that image in line with His Word or the prevailing culture?

M.C.Cook

## PRAYING THE LORD'S PRAYER

### Part 3

#### "Thy Kingdom come"

I can just see the disciples rejoicing over these three words. Jesus has said it, Jesus is praying it — His kingdom is soon, it is just around the corner. There will be no more Roman rule, the chief Rabbi will be Jesus, the final authority will be King Jesus. He is the Messiah and He will set up His Kingdom within weeks, if not months. We have not much longer to wait.

From our view on this side of history we can see that Jesus

was saying, Maranatha. Even so come Lord Jesus. He has ascended into Heaven, and He will come again and set up an earthly rule. Be always alert for His coming.

The kingdom is a place for the king. Was not the first house of God (other than an altar) the tabernacle of the Israelite wilderness travelers? This temporary, moveable structure withstood the ravages of weather and wear for over four hundred



years. Its history was both in miles and time – through forty years in the desert, through the turmoil in the book of the Judges, King Saul and King David, and into the reign of Solomon. The detailed blueprint proved worthy. Can you imagine a portable structure today passing such a road and time test?

God's glory next rested in the magnificent temple of Solomon, providing a stable dwelling place for the Ark of the Covenant. Solomon designed it similar to the tabernacle but the Holy Place and the Holy of Holies were doubled in size. But even in its breathtaking beauty and fine craftsmanship, it was no match for the Babylonian army. The Israelites not killed by disease or the sword were taken captive, and the temple burned and destroyed. There was now no earthly temple. God's chosen people had fallen into sin.

In God's timing, the returning exiles built a replacement House of God, not so large, and not so glorious, but miraculous in its completion against all odds. Some call it Zerubbabel's Temple serving as the meeting place with the Lord until 20 BC. At that time, King Herod, an eager builder, must have surveyed

the Jewish place of worship and found it lacking. He rejuvenated it into a massive structure fifteen stories high. In eighteen months he had completed the sanctuary with precut materials, reminiscent of Solomon's quiet carpentry, keeping intact the floor dimensions of the former temples in the Holy Place and the Holy of Holies. It took another forty six years to complete the outer court and rooms in all its finery.

It was in this temple that Simeon and Anna recognized the Messiah-babe, that teachers marveled at the inquiring youth Jesus, and that money changers were castigated by the whip yielding authority. It was to the pinnacle of this temple that Satan's debacle failed against the fasting Jesus.

To the Pharisees Jesus said that His presence in the temple was greater than the building itself (Matthew 12:6). Was Jesus observing the temple curtain as He looked around upon all things (Mark 11:11), knowing that very soon the hand of God would split the veil from top to bottom?

To His disciples, who so proudly pointed out the magnificent temple, He said that there

would not be one stone left upon another. Their quick conclusion was that such a tragedy could only happen at the end times, when the earth would be destroyed. Within decades the Roman general, Titus, fulfilled this prophecy. And again the Jews had no temple for the Lord's sacrifices.

Jesus called Himself the temple in John 2:19, "Destroy this temple, and in three days I will raise it up." The Jews connected this statement with the temple edifice and Jesus an unlikely miracle carpenter. A false witness gave this testimony, "We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands." Mark 14:58. They were

tampering with the words of Jesus to their own benefit.

Today, Jesus is tabernacled within me. Jesus in me, and I in Him.

There are future temples with description and measure. The tribulation temple described in the final nine chapters of Ezekiel is very detailed, and fodder for students with more profundity than I. Rest assured that as Jesus prayed, "Thy kingdom come, it will happen. Christ will establish a Kingdom that does His will. Maranatha. Even so come Lord Jesus.

For today, He is within me, and that assurance is sufficient.

Sister Mary Sue Moss  
Dallas Center, IA

## **MAN'S INHUMANITY TO MAN**

"The last enemy that shall be destroyed is death." I Corinthians 15:26

Photography is a relatively new invention, perfected in the middle 1800's. The motion picture, a novelty in the late 1800's, became common by 1910. There was very little film shot of World War I, but by the late 1930's and the advent of

World War II, journalism usually included moving pictures.

Most of the more violent film was put away, not for general viewing, but in 1967 it was declassified so that the public could see it at last. So at the tender age of fourteen this writer sat in the theater at the Army War College in Carlisle and watched six hours

of unspeakable things: mass murders, beheadings, skeletal prisoners by the thousands, and dead bodies stacked like fire wood, naked and violated. If that were not enough, we were shown the atomic bomb explosions and their unbelievable aftermath. The Japanese close to the explosion were vaporized, their shadows burned into the ground. Those shadows remain today. Those further away were less fortunate, their skin sloughing off in sheets to face painful death from infection or radiation poisoning. I will remember that day always. I see these pictures in my sleep. They have remained in my heart and mind to this day.

This is man's inhumanity to man, in existence since Cain and Abel, vividly produced, some in color with sound. Some of our Brethren were in these wars and have related their experience to me, as well as others. The numbers are staggering. Fifty-four million people died as a result of World War II, including almost eight million Jews. Since the 1930's over fifty million people have died as a result of politically motivated famines. To put it bluntly, their own governments

starved them to death. In the 1970's, nearly one third of the population of Cambodia was murdered by communists after the United States pulled out. We can continue to list statistic after statistic, but if all they ever are to us are statistics we would only be put off by the vulgarity of it all.

In hospital work back in the 1970's I saw literally dozens of people die: their souls passing away as I stood there. We watched the light go out of their eyes and the breathing stop. It happened more times than we could count. In fact, there has been more death in the last hundred years than at any other time in history.

More recently, in the place we work there has not been so much death, but not long ago I was there when one of my patients passed away after a long illness. It had a profound effect on me because it had been so long since I was present at a death, yet all along people were dying and I had let that fact depart from my mind and heart. I had shut up my bowels of compassion toward people. I had forgotten.

Where is our compassion for the dying, unsaved today?



Do we pray for them? Do we weep for them? For many years I had seen death and, after the initial shock had worn off it had become common place to me. This patient's death took me back to all the many dozens I had seen die for real, and the millions of dead I had seen on film.

What will it take for us to get a burden for souls? "The love of Christ constraineth us." (II Corinthians 5:14) Do we possess this love? Do we have compassion for the multitudes as Jesus did? (Matthew 14:31)

He knew they would reject Him, those who were His kin, His blood, and would end up in a Godless eternity. We do not know the outcome, the final destination, of the souls we encounter daily.

If we ever expect the church to grow we must have this compassion. Not just a few of us, but all of us. When the church is united in this regard great things can happen. Let us purpose in our hearts as a church to have a passion for souls and pray like never before for their salvation.

The saints in prayer appear as one  
In word, and deed, and mind,  
While with the Father and the Son,  
Sweet fellowship they find.

Nor prayer is made on earth alone:  
The Holy Spirit pleads,  
And Jesus, on the eternal throne,  
For sinners intercedes.

O thou by whom we come to God,  
The Life, the Truth, the Way!  
The path of prayer thyself hast trod;  
Lord, teach us how to pray!

-James Montgomery

Brother Lynn H. Miller

## SERVANTS

The greatest servant of all. Matt. 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Phil. 2:5-8, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Even though He was great, He became a servant for you and me. He expects the same of us. Matt. 23:11, "But he that is greatest among you shall be your servant."

He wants you and me to be a servant forever. Ex. 21:5-6, "And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever."

You do not have to do great

things, but to do the little things well, and out of a heart of love pleaseth Him more. Luke 16:10, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

It may be only to be in your place in the service or to speak a kind word to someone who is suffering. It will all be rewarded. Heb. 6:10, "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."

I must mention those who serve as deacons, often a thankless task. I Tim. 3:13, "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

It is not the doing of great things that pleaseth Him, but doing the will of the Father. Matt. 7:21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in

thy name have cast out devils?  
and in thy name done many  
wonderful works? And then will I  
profess unto them, I never knew  
you: depart from me, ye that  
work iniquity."

Read Matt. 25:31-46 then

feed the hungry, give drink to the  
thirsty, clothe the naked, visit the  
sick and in prison.

God bless you and keep you  
safe.

Brother William Carpenter

## **CALLED TO SERVE**

There are so many people  
Living in this world today.  
So many lost and dying  
Taking others on their way.

Doth not it grieve the Savior's heart  
To see His children stray?  
Will we as Christians do our part,  
To guide them in the way?

God has called each one of us  
We all have work to do,  
It does no good to sit and watch  
For God is watching you.

God's Holy Word is sure and true  
Yes, it will stand forever.  
We will receive just judgment  
If we watch another suffer.

So let's stand strong for Christ our Lord  
And tell the wondrous story  
So more will hear, and see, and know,  
And live with Him in Glory.

-Sister Kayla McGhan



## UP AND DOWN

"And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves..." Mark 9:2

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciple's feet, and to wipe them with the towel wherewith he was girded." John 13:4-5

All of us have had some kind of mountaintop experience, but in this life God sees to it that we come down. Not long ago we traveled south through the Shenandoah Valley into the Great Smoky Mountains. After nearly a week of this glory we traveled home again, up the Blue Ridge, back to the knobby little hills of southern Pennsylvania. We were on the mountaintop, and it was beautiful. God's Glory was manifested to its fullest, but alas, we had to come down again. Just a few short days later we traveled north through the wondrous Allegheny Mountains to visit with our daughter's family, but as we write this we are but a few hundred feet above sea level

in our own home in Lebanon County.

If we read carefully both accounts at the beginning of this article we realize that the mountaintop experiences are provided to give us hope and courage so that the earthly work of the church can get done. There have been many groups of people who, by some twist of prophesy, thought that the Lord was going to return at a certain time, so they went up on the mountain to wait. They did not get down upon their knees and wash one another's feet, or pray with a drunk with an unbearable odor about him, or risk their lives in some other way for the cause of Christ. They just waited, and He did not come.

We are not angels. We are men. We are built for the trenches, for the battle. Thank God for the mountaintop experiences. I alluded to many mountain ranges, but they are only piles of rock with trees upon them. Here I am talking about spiritual experiences that strengthen us for the work.

Let us beware lest we consider ourselves too good or too spiritual to kneel down and

wash our brethren's feet. Remember that if you get to that place, then God will not be able to use you. "Humble yourselves (as Jesus did) therefore under

the mighty hand of God, that he may exalt you in due time." (I Peter 5:6) Another scripture comes to mind, "Occupy till I come." (Luke 19:13)

A charge to keep I have  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky.

To serve the present age,  
My calling to fulfill,  
O may it all my powers engage,  
To do my Master's will!

From Egypt lately come,  
Where death and darkness reign,  
We seek our new, our better home,  
Where we our rest shall gain.

There in celestial strains,  
Enraptured myriads sing!  
There love in every bosom reigns,  
For Christ Himself is King.

-Wesley & Kelly

Brother Lynn H. Miller

## WORKERS TOGETHER WITH CHRIST

(II Corinthians 6:1-7)

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." II Corinthians 6:1

It is not as if Christ needs

our help, rather we need the power of Christ. But the popular theology that states that we have nothing to do with our salvation does not hold true to Scripture. Christ also allows us

to be workers with Him in various other aspects of our life.

Paul warns us that it is possible to receive the grace of God in vain. God's Grace is all sufficient but we have the free will to disregard it and thus lose our salvation.

Paul also says I (Christ) have heard thee in a time accepted. There is no salvation without true repentance. Paul also informs us now is the day of salvation after informing us that now is the accepted time. While we do not believe you can get saved any time you wish to, but when the Father calls and The Holy Spirit convicts. Christ is calling someone every minute of every day. We must respond to that call while being willing to "lay our all on the altar of sacrifice made." Then, if it is possible, follow through with baptism. We will leave the needed mode of baptism in the hands of God but believe the Scriptures teach Triune immersion.

We work with Christ in keeping the ministry blameless (not sinless) if we are called to be an official. We believe failure to do this will result in the loss of the office held.

While addressed to the min-

isters, we believe the following holds true for all believers. In fact, while not all are qualified to be ordained; all are to be ministers of Christ in our daily walk.

We work with Christ in much patience. We confess we are weak in this area. We expect God to do things when and how we see fit! A lack of patience often breaks fellowship with a brother or a sister and thus causes harm to the cause of Christ. Many lose patience when God does not use them where they feel called. Pride is always a detriment to the cause of Christ. Jealousy of a brother or sister is sin.

We work with Christ in afflictions. Though this can refer to an illness it is more often a spiritual affliction brought by Satan or one of his demons. We work with Christ in necessities. God has promised to supply all of our needs according to His riches in Glory. But that does not mean we do not labor if we are able to. Paul said that if a man will not work, neither should he eat.

It is my personal conviction that a Christian should not be on welfare or draw unemployment. Many times there are jobs



available but not to the standard someone has been working. If he is unable to work the Church should provide his needs. There may be exceptions to this because of the size or wealth available of the fellowship.

We work with Christ in distress. There seems to be more people on medication for distress than ever before. There is an ongoing disagreement concerning this and also the use of professional counseling. Distress in the life of a Christian sometime comes as a result of rebellion against the Word of God. But it can also be a result of obeying the Word of God. Marriage problems can result from both situations, so church relations can be hindered.

Very few in this country know anything of stripes and imprisonments for the cause of Christ. But we should be praying for those in other lands where this is a daily part of their lives. They are true workers together with Christ. Christ gives them joy in the midst of their tumults. We get a blessing from their testimonies yet feel a sense of shame for the little we

are willing to endure for Him.

We work with Christ in labours. Paul says how can they hear the Gospel if no one is sent? We disagree in love with our brothers in Christ that believe that foreign mission work ended with the apostles. But, all too often, we put our efforts on those "over there" while our fellow Americans go to Hell! We admit we are poor at verbal witnessing to those we live close to. It is much easier to "write a check out" to support someone else.

We work with Christ in watchings. We believe we have a responsibility to keep up with the modern trends in the church and to share them with others. When we are working with Christ this sharing will be in love.

We work with Christ with love unfeigned. Our work cannot be "two faced" or embellished to make us look good. Let us work together with Him and each other.

Brother James M. Hite  
816 E. Birch St.  
Palmyra, PA 17078-2704

## THE LIGHTHOUSE AND THE CANDLE

David Lehigh

The lighthouse stood on a rocky reef,  
'Twas a treacherous bar when the waves were white  
And the storm clouds were rolling up from the west  
And the roar of the breakers filled the night.

In the teeth of the gale the lighthouse stood  
Nor moaned when the tempest strongest blew,  
But over the waters ceaselessly  
A broad bright, hopeful beam it threw.

The pilots, struggling their course to keep,  
Could see that warning beam from afar  
When the stars their twinkling lanterns hid,  
And they safely passed the hidden bar.

A sigh of relief from the captain's breast  
Rose as he heard the watches call,  
The lighthouse in sight, dead ahead!"  
And, "God bless the lighthouse," said one and all.

Down in the base of the lighthouse tower  
Was a little room, and there at play  
Were the lighthouse-keepers children three  
In the light of a candle's cheerful ray.

Busily knitting, her fingers flying  
Mother sat in the circle bright  
And the lighthouse-keeper came in at the door  
Returning from trimming the giant light.

Far above bravely shone its beam  
They saw it not, but a tousled head  
Soon went to sleep in mother's lap,  
"God bless the candle," Mother said.

The light was so small that the candle gave  
Its flicker the sailors would never miss,  
But it lighted the cribs where the children lay  
As Mother bent down for a goodnight kiss.

The candle had not a thousandth part  
Of the light that shone in the lighthouse beam,  
But five would have been unhappy that night  
Had it failed to send out its golden gleam.

And who shall say, in the Master's sight,  
For duty done is the Master's test,  
Which served the better, more cheerfully  
Which filled its mission that night the best?

## INVESTING FOR ETERNITY

Howard J. Surbey

Every person is daily investing for Eternity. Each day's bit gradually shapes us for our eternal destiny. As a basis for considering this subject let us notice several ways of making investments, as recorded in the Scripture. As a sample read Matt. 26:1-16.

Temporal investments are made largely with the following two reasons in mind: first, the soundness or security of the investment and second, the possibility of the investment bringing the desired results. Do we consider these points as we journey toward eternity? Our lives are one continual invest-

ment toward an ultimate goal. It is astonishing how much time and effort we spend along the way.

Many of the Jewish leaders had invested in power and honor as their goal. It came necessary to get rid of Christ if they wished to reach this goal. And investment that will not stand Christ's presence and fellowship is unsound and can never last for eternity. What had they to gain?

Mary invested her dignity and her resources to supply Christ's needs. He tells us that she anointed His body for burial. Mary must of remembered



what Christ told her. She also believed what He taught and loved Him because He was willing to suffer for others. She was willing to sacrifice to show her love. Mary looked to Christ as her Savior. What had she to gain?

Judas invested his time, his influence and his ability to recognize Christ, all for a few pieces of silver. Apparently gold and silver was his weakness and, as usual, the devil tempted him at his weak point. Judas had training with the best teacher but still failed to have a definite Spiritual attitude toward true values for eternity. What was he to gain?

What talents, what training, and what opportunities have we had? How well established is our spiritual attitude toward eternity? Are we certain that we are not comparing spiritual values with carnal values?

Judas placed a value on Mary's actions. Apparently he classed her as poor mannered, extravagant, and even lazy because she was not helping Martha. Christ immediately told him what investment is best. "She hath wrought a good work upon me. For ye have the poor always with you; but

me ye have not always." Matt. 26:10-11. There is a time that we should, and I believe are required, to administer to the poor, but first we must accept Christ and through His directions be reconciled to our Heavenly Father.

By our giving of the time or blessings entrusted to us, we can often send someone else to work for the Master. Sometimes it becomes our duty to do individually, tasks that He may fit us for.

Can we truly be investing for Eternity and not have time for Christ and the duties involved? What spirit prompts us to give? We are commanded to lay up as the Lord has prospered us. "Upon the first day of the week every one of you lay by him in store, as God hath prospered him." I Cor. 2:16. Actually can we be interested in eternity and not have time for Christ and the things He taught us through His followers?

How much did He invest for us? Shall we not receive directly proportional to our investments for Him? Hourly, daily, yearly – dear reader – are you investing for time or for Eternity?

"Lay not up for yourselves treasures upon earth, where

moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.”  
Matt. 6:19-21.

Selected from the  
October 1, 1949  
issue of the Bible Monitor

## **BENJAMIN AND JOSEPH'S CUP**

Rudy Cover  
Gen. 44

How would you feel if an important man had lost something very valuable and it was found in your suitcase? Though you had never seen it before it would look like you had stolen it, wouldn't it? That was what happened to Benjamin, Joseph's youngest brother.

After dining with Joseph, (I suppose it was very early the next day) the brothers loaded up their animals with corn. Joseph told his servant to put every brother's money back in their sacks and to hide his special silver cup in Benjamin's sack. As soon as it was light they started for home. They had gone only a short way out of the city when the servant of Joseph came on the run and accused them of stealing his master's silver cup. Why had they done such a thing when his master had treated

them so good?

The brothers were dumbfounded. They wouldn't have thought of doing such a thing. They even went so far as to say, "Search us and see. Whoever of us has his cup let him die and we will be your master's servants."

But the servant said, "No, nothing shall be required of any but the one who stole it. He shall be my master's servant."

So the search began. The brothers unloaded their sacks and opened it for Joseph's servant to search for the cup. The servant began at the oldest brother to the youngest. He searched everyone's sack but Benjamin's and nothing had been found but when he looked in Benjamin's sack, there it was – the beautiful silver cup that Joseph had drunk from at the

dinner with them. Imagine how they felt and especially, Benjamin. The brothers were terrified and loaded up their animals and returned back to the city.

They came again to Joseph's house and Joseph was still there. They fell on their faces before him on the ground. Then Joseph said, "What is this deed that you have done? Don't you know that a man like me could know everything you do?"

Judah replied, "What can we say? We are found guilty and God has revealed it unto you. We will all be your servants."

But Joseph said, "No, that wouldn't be fair. I will only take the one in whose hand the cup was found and he will be my servant."

Then Judah answered, "You are a great man and we have a father at home who is old and this brother of ours with whom

you found the cup is his favorite child. If you keep Benjamin here it will break his heart. He has already lost one son who was his favorite and this will be too much. When he hears this he will die. I had told my father that I would promise to see that he returned home safe and sound. Now I beg of you let me take his place and stay here in his stead."

Judah, who was jealous of Joseph years before had learned his lesson. Judah, though not guilty was willing to take the blame for a crime he had not done. This is what Jesus did for us when He died on the cross. Sometimes it takes some hard knocks to make us understand what love is all about.

Selected from the  
March 1, 1975

issue of the Bible Monitor

## CHRISTIANITY VS. WAR

John D. Roop

### HISTORY

That the early Christians refused to participate in carnal warfare historians generally agree. Following the example of the Master who died on a cross,

many suffered cruel treatment and death for refusal to assist the state in war. "The Martyrs' Mirror" recounts much of the suffering during the Dark Ages. "Flee to the mountains" was



often taken literally by Christians and from Calvary to the Reformation many individual Christians died shameful deaths for refusing to fight.

The Quakers, however, about 1660 when accused of plotting against the King of England, declared, "We do testify to the world that the Spirit of Christ which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the kingdoms of this world." This initiated the modern religious peace movement. The founding of Pennsylvania by William Penn proved by actual practice that governments prosper with peace minded peoples. The fact that these peoples left Europe with their Christian Faith not only caused the wilderness of Pennsylvania to prosper but it turned the forces of war loose on the continent to harass the world and destroy millions.

When war threatened the colonies of America the peace churches were well organized. Quakers, Mennonites and Dunkers were prominent in Pennsylvania, New Jersey, Maryland, Virginia and Delaware. In other colonies doubtless persecu-

tion for non-participation in the Revolutionary War was as severe as in the above named. Church histories abound with incidents of brutality, privation, and death of Christian pacifists. Since this study is from a Dunker viewpoint, will the gentle reader bear with omissions of names of Quakers and Mennonites, who suffered humiliating fines? Other historians treat this situation in other states more or less fully. Maryland only is considered here, but we know that where battles waged fiercest persecution was more intense.

### MARYLAND BRETHREN DURING THE REVOLUTION

That the Church of the Brethren (Dunkers) occupied an important place in Maryland during the Revolution is proved by the Maryland Historical Magazine.

The Declaration of the Association of Freeman of Maryland prepared and signed by nearly 1,500 almost a year before the Declaration of Independence contains the names of many Dunkers – David Plain; his brother-in-law, John Stoner; Jacob Thomas, inventor of grain reaper; Nicholas Bone (son of Andreas Bone, one of six origi-

nal founders of the church?); Jacob Boon and Nicholas Boun, sons of John Diehl Bohn, original settler on Pipe Creek, are some of the more prominent. See Maryland Historical Magazine, Vol. 11, 1916, pp. 163-175. The document itself, similar to the Declaration of Independence, was more a petition to Great Britain for fair treatment. The lengthy text appears in Maryland Historical Magazine, Vol. 6, 1911, pp. 243-244.

Another authentic record states: "The pious German Quakers, Tunkers, and Menonites, who refused to carry arms for religious reasons, served the cause of liberty and independence in their unostentatious way. They raised provisions, and some historians state that they hauled wagonloads of grain to the camps for the starving soldiers. It is an act of injustice to doubt their sincerity. They were frequently treated very rudely. From Pennsylvania, where they suffered most, troops of them were brought to Virginia as prisoners and held in confinement near Staunton." Society for History of Germans in Maryland, Vol. 7-12, Fig. 3G3S6, p. 142.

However, in Maryland, the

Brethren received consideration as is proved by the following.

"Upon the Society of Menonites and German Baptists "Dunkers" preferring their petition of the 3rd of July last to the Hble. (Honorable) Convention of Maryland. The Hble. Convention entered into the following resolve:

"In Convention Annapolis 6th, July 1776. On reading a petition of the Society of Menonites and German Baptists,

"Resolved, that the several Committees of Observation may in their discretion prolong the time or take security for the payment of any fine by them imposed, for not enrolling in the militia and may remit the whole or any part of the fines by them assessed; and it is recommended to the Committee to pay particular attention and to make a difference between such persons as may refuse from religious principles or other motives'

"Extract from the minutes. G. Duvall, Clerk." Maryland Historical Magazine, Vol. 12, 1917, p. 334.

The committee composed of thirteen men seems to have had representatives of the nonresistant churches, John

Stoner (Brethren), Philip Thomas (Friends?), John Haass (Mennonite?), and thus arrived at just decisions. The record as preserved in the Maryland Historical Magazine, Vol. 11, 1916, pp. 248-260, gives names, date of imposition of fine, and disposition. Before each name I shall give in parentheses pages on which records of Brethren are found in History of the Church of the Brethren in Maryland, Henry. Dates are 1776.

(44-48, 223) Philip Englar fined March 7, 6 ½ lbs (26) Daniel Buzard fined April 22, 6 ½ lbs. (46) Stephen Bower was fined 5 lbs., Aug. 20. (26) Anthony Burnhart was fined 2 lbs., on the same day. (26) Burnhart, son of Anthony was fined 2 ½ lbs., May 6. On the same day Jacob Boon was fined 2 lbs., while his brother, John, was fined 3 lbs. (26) Abraham Crumbecker was fined 4 lbs., June 4. (26. 95) Jacob Danner was fined 10 lbs., April 29, but was discharged June 4. However, on the same April 29 Samuel Danner (26) was fined 6 ½ lbs. (26, 230) Martin Garver was fined April 4, 7 ½ lbs. (26) Samuel Garver was fined April 12, 6 ½ lbs. On the same date (230) John Garver was fined 5 lbs., which was remitted June

18. (230) John Garver, Jr. (95) Martin Garver, Jr., (95) and Samuel Garber, Jr., were fined 5, 4 and 4 lbs., respectively on the same April 12. (90) Peter Garber was fined 6 ½ lbs., April 22, which was reduced to 5 lbs., June 4. (27, 232) Christian Hirshman was fined April 22, 7 ½ lbs., which was reduced to 6 ½ lbs., June 18. Ebenezer John was fined, June 18, 2 lbs. (92) Henry Landus was fined April 12, 6 ½ lbs., which was reduced to 5 lbs., May 20. (26) Jacom Lemmon was fined April 29, 4 lbs. (90) Peter Miller was fined June 4, 6 ½ lbs., which was reduced on June 4 to 4 lbs. (27) Daniel Miller was fined May 7, 4 ½ lbs. (27) John, Daniel and Adam Naff were fined April 29, 6 ½, 5 and 6 ½ lbs., respectively. However, on June 18 the fine of Adam was remitted. (26, 71, 72) David Plain was fined April 22, 7 ½ lbs. (230, 254) Daniel Sayler was fined April 11, 6 ½ lbs. (230) Cristopher Steel was fined April 12, 5 lbs., which was reduced to 4 ½ lbs., June 18. (26) Jacob Stoner was fined April 12, 5 lbs., while his son (26) John was fined 6 ½ lbs. (89, 90, 253) John Schleifer was fined April 22, 7 ½ lbs., which was reduced to 4 on Aug. 6. (26) Jacob Stoner was



fined on April 22, 7 ½ lbs., while his son, David, was fined 5 at the same time. May 7 Casper Sherfe was fined 7 ½ lbs., but on June 18 it was reduced to 4. (26) John Stoner was fined June 4, 5 lbs. April 12, (230) Michael Wine was fined 6 ½ lbs., but it was reduced to 5 ½.

Thus it is seen that while many of the Brethren had their fines remitted at least in part, they contributed a large amount toward equipping the Maryland soldiers. Another task falling heavily upon the Brethren was that of assisting the sick and needy civilian population.

The following taken from the Maryland Historical Magazine, Vol. 12, 1917, p. 342, is a resolution of Congress. "And should their companies (organized by the government) not be sufficient for giving such relief (to the distress of the inhabitants); in that case they are required to apply to the Dunkards and Mennonites residing nearest to give assistance, and in case of refusal or neglect they (the officers) shall take down their names, and return them to the committee, on the return of the militia, that proper notice be taken thereof."

Such well known Quakers as

the Wrights, Farquars, Haines, Moores, etc., seem to have received very heavy penalties of which some also were remitted. Doubtless among the names, are Brethren yet unidentified. Many mentioned above became the frontiersmen of Virginia. See sketches of Virginia History by Jno. S. Flory in Gospel Messenger for April and May, 1938. The conspicuous difference in treatment of those fined is puzzling. Philip Englar paid his fine in full while his associate in the Pipe Creek ministry, Jacob Danner, received the heaviest penalty imposed on any, yet it was entirely remitted.

While the Civil War was the most terrible we have experienced and the peace churches being unalterably opposed to slavery, the North collected money where it could not draft men to fight; the South mistrusted soldiers unsympathetic to their cause, so entire properties of pacifists were confiscated. To heal the scars of the Civil War it is well that the persecution with other suffering be forgotten. Brother Moomaw related to the writer some of the terrible experiences he and his family suffered during the Civil War. He suggested that to mention them

in this generation would be like irritating a half healed sore.

The data for compilation of testimonies was handled as best we could. ... The death of Bro. Moomaw's son in action in France spurred him on to produce a word of warning to fathers who had sons influenced by the world rather than the Word of God. For this and other reasons the compilation of testimonies will be given verbatim.

Editor's Note -- The above article is excerpted from the small book, *Christianity vs. War*. The book was written by John D. Roop and published in 1949 by Brethren Publishing Company of Ashland, Ohio. It concerns the experience of the Brethren during World War I. Because the Government was not prepared to deal with conscientious objectors, many of them were persecuted and mistreated while in the various military camps. Some were later sent to Federal Penitentiaries. John Roop of Maryland along with Elder D. C. Moomaw of Virginia compiled the testimonies of some of the men who faced these trying situations. Their compilation had gone out of print so John Roop had revised and enlarged their production

and reissued it in 1949. Not only were men affected by the Government's slow, (President Wilson took over one year to define Non-Combatant Service) often unsympathetic approach, but they were affected by the Church's inability to provide a united voice and witness. There had been a lack of teaching in the church during the decades since the Civil War and the leaders offered contrary advice to the men concerning how they should respond to the Government's demands and orders.

As space is available, more excerpts from this book will be presented with the hope that situations of the past might be helpful in the present and near future. As changes abound in the Government's relationship to her citizens, we need to be prepared for situations that might not be as favorable as in the past. Since there has not been a military draft since 1973, is there a danger we might be in an unprepared state, as our relationship with the Government changes?

These excerpts are published through the permission granted to the Editor by the surviving members of Elder John D. Roop's family.

## NEWS ITEMS

### 2009 LEADERSHIP CONFERENCE

The Lord Willing, the 2009 Leadership Conference will be held November 13 – 15, 2009 at the Pleasant Ridge Dunkard Brethren Church. There will be activities planned for the wives and families of those who attend the meeting. There will be public preaching services on Friday and Saturday evenings as well as Sunday morning.

The Lodging Committee requests that reservations be sent to Brother Sam and Sister Laura Dinius by November 9. Their address is 19174 Road M, West Unity, OH, 43570. Their telephone number is 419-924-2083. Their e-mail address is sandldinius@juno.com.

Directions to the Pleasant Ridge meetinghouse. It is located on County Road 16, just north of and visible from US Alternate 20. Those traveling on the Ohio Turnpike, east or west, exit at Exit 13 turn left unto State Route 15/US Alternate 20 going south. At junction of Route 15 and 20A, turn left towards West Unity. Go 2 miles and turn left onto County Road 16, the meetinghouse will be on the left. Those coming from the south come to Bryan, Ohio, taking State Route 15, north continue to the junction of Route 15 and Alternate 20, turn right and go 2 miles to County Road 16. Turn left to the meetinghouse.

All are welcome.

### NOTICE TO ELDERS

All elders who plan to attend Leadership Conference, who did not attend 2009 General Conference, need to have a completed credential blank. This will enable you to participate in the expected session of Standing Committee to be held during Leadership Conference.

Officers of Standing Committee

### DEACON LIST CHANGE

The new address of Brother Richard Noecker is 360 Schubert Road, Bethel, Pennsylvania, 19507-9662. The phone number remains (717) 933-9662.



**SWALLOW FALLS, MARYLAND**

The Swallow Falls Congregation is looking forward, Lord willing, to a series of revival meetings from September 27 through October 4. Brethren Michael Wray and Ray Stuber will divide the week. Services are at 10:00 on Sunday mornings and at 7:30 each evening throughout the week. We are planning a Lovefeast service for Saturday, October 3 with services beginning at 4:00. Please remember these meetings in your prayers and come fellowship with us. We are small in number and really appreciate the support of visitors.

Sister Marie Sines, Cor.

**QUINTER, KANSAS**

The Quinter Congregation plans to hold their annual revival meetings beginning Sunday, October 4 through Sunday October 11. Bro. Dennis St. John of the Pleasant Ridge Congregation will be our evangelist. The meetings will close with a Lovefeast on Saturday, October 10. Lovefeast services begin Saturday forenoon at 11:00 A.M., followed by lunch at the church and services to continue in the afternoon with Lovefeast proper at 7:00 P.M. We invite anyone who can, to come and enjoy the fellowship and be challenged to grow in your walk with the Lord.

Sister Ruthie Clark, Cor.

**LITITZ, PENNSYLVANIA**

Once again as the fall season approaches, we are looking forward to our revival services, October 11 through 18, ending with Lovefeast, Sunday, October 18. Sunday night services at 7:00 P.M. and through the week at 7:30 P.M.

Bro. Curtis Andrews of Grandview, Missouri has consented to be the speaker. May we remember Bro. Curtis as he speaks the Word from night to night that we would accept it with open hearts. Also pray for the lost souls, that they would see their need for God.

Everyone is invited to come and fellowship with us.

Sister Miriam Snyder, Cor.

## PLEVNA, INDIANA

The Plevna Congregation would like to invite everyone to come, worship with us as we have a week of revival services followed by Lovefeast. Our meetings will begin Sunday, October 11, 2009, with Brother Keith Bailey from the CornerStone Congregation giving us the messages. Our schedule will be as follows: Sunday, October 11: Sunday School and Preaching at 9:30 A.M., fellowship meal to follow, gym in the afternoon, 5:00 P.M. snacks at church and 7:00 P.M. Services. Weeknights will begin at 7:30 P.M. Saturday, October 17 we will meet at 2:00 P.M. for Examination service, 5:00 P.M. for a light meal and 7:00 P.M. for our Lovefeast service. Sunday will begin with Morning Worship at 7:30 A.M., Sunday School and Preaching at 9:30 A.M., fellowship meal to follow, gym in the afternoon, 5:00 P.M. snacks at church and our last service will begin at 7:00 P.M. We pray the Spirit of the Lord will be with us as we strive to learn more about Him.

Sister Jane Lorenz, Cor.

## THANK YOU

I wish I could thank you all personally, but since that is not possible, I take this means to thank all who helped me celebrate my 90th birthday. Thanks for the flowers, gifts and cards. Also for those who prayed that I might be blessed. I thank and praise God for wonderful family and friends. May God bless you all and keep you safe.

Your brother in the Lord,  
Brother William Carpenter

## PLEASANT HOME, CALIFORNIA

The Lord willing, the Pleasant Home Congregation is looking forward to our fall revival meeting starting October 25 at 7:00 PM and ending with Lovefeast the Saturday following. Remember Bro. Jason Reed as he will be ministering to us during these meetings. Please pray that God's Word will be an inspiration to all who hear it and that souls will be won. Everyone is invited to come and worship with us.

Sister Carol Walker, Cor.

## **ADULT SUNDAY SCHOOL LESSONS FOR NOVEMBER 2009**

Nov. 1 – A Consistent Life in the Midst of Apostasy and Corruption  
– II Tim. 3:1-13

1. How could we have a form of Godliness today yet deny the (miraculous) power of God?
2. How do the rebels against Moses listed here compare to what was mentioned previously? What correlation do we have in the Church today?

Nov. 8 – Enough of Inspired Truth; Just Tell Me Fables – II Tim.  
3:14-4:8

1. Describe the purpose of the Word.
2. Make a list of the things required of a battling Christian.

Nov. 15 – Paul's Longing to See Timothy Once More – II Tim.  
4:9-22

1. How important are Christian friends?
2. What are you doing to encourage them and let them know that they are a blessing to you? (especially "John Mark")



Nov. 22 – Thanksgiving – Psalm 116

1. What is the result of David's belief? What are the results of mine?
2. List the things that should be results of God's benefits toward us.

Nov. 29 – Qualifications for Elders and Bishops – Titus 1:1-9

1. Is this a character sketch or a check list? What would be the different ramifications of each?
2. Is this a maximum or minimum standard? Are we all striving for it?

### **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR NOVEMBER 2009**

Nov. 1 – Watch Our Steps – Rom. 6:4, II Cor. 5:7, Gal. 5:16, Eph. 4:1, I John 1:6-10

1. What is the Bible referring to when it talks about our "walk"? What other metaphor could you think of to give you a picture of what it means?
2. What is the importance of a consistent walk?

Nov. 8 – Which Way Are We Looking? – Matt. 7:13-14, Heb. 12:1-6

1. Why is it essential to focus on the Goal?
2. What is the “cloud of witnesses” referred to in Heb. 12?

Nov. 15 – Signs of the Times – Matt. 24:1-31

1. List several things that are “signs” of the end and the coming of Jesus?
2. Why is it important to study this at all?

Nov. 22 – Thanksgiving – Deut. 8:10, Psalm 100:4, Col. 1:12, 3:15, 1 Thess. 5:18

1. According to these scriptures what should we be thankful for?
2. What does thankfulness do to me? What are the results of unthankfulness?

Nov. 29 – True Treasures – Matt. 6:19-21, Luke 6:45, 12:15-37

1. How do you get treasure in heaven?
2. How do you know if you’re accumulating “too much” since you do not have to tear down barns?

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# BIBLE MONITOR

VOL. LXXXVII

NOVEMBER, 2009

NO. 11

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## WHEN ALL THY MERCIES

When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love and praise.

Unnumbered comforts to my soul  
Thy tender care bestowed,  
Before my infant heart could know  
From whom those comforts flowed.

When worn with sickness, oft hast Thou  
With health renewed my face;  
And, when in sins and sorrows bowed,  
Revived my soul with grace.

Thro' every period of my life  
Thy goodness I'll pursue;  
And after death, in distant worlds,  
The glorious theme renew.

-Joseph Addison

## THANKFUL FOR LOVE

There are many things for which we should be thankful every day not just on one special day. Yet this day has been set aside to remind us of our calling to be thankful. While there are many temporal and physical blessings that we enjoy, we should not be forgetful of the spiritual blessings that we have been given. Since the opportunity has been given to us, we should show our thankfulness, especially in a world that has little regard for the blessings that they have received but fail to acknowledge.

If the world about us is more interested in turkey and football than in thankfulness, then surely as Christians we should acknowledge that without God we would not have even the

material and physical blessings of life, let alone, the spiritual blessings. The world might acknowledge the physical gifts they have received, but forget there are spiritual gifts also.

How should a Christian respond to the normal physical events of life? We know that it rains on the just and the unjust. We know that disasters happen alike to the believer and the unbeliever. We know that many conditions which happen on the earth affect believers or unbelievers alike.

Hopefully as those who have accepted the tremendous price that God has paid for our souls, Christians would respond to life events with thankfulness. As the children of God, we should respond differently

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than those who are blissfully unconcerned. Many go on their way oblivious to what God has protected them from and what He has given them. Christians dare not emulate the world's behavior.

One of the blessings, beyond the physical realm, so freely given is love. The world thinks it knows about love. To the world love means a man and woman establishing a household and raising a family. Love means a romantic, warm and fuzzy emotion that grips two people and brings them together. Love is an emotion that knits hearts into a family and a friendship. These are all true and fine examples of love. The world does know about love on a physical and a relationship level.

Christians know about love on a different level than the world does. Christians have been the recipients of the very special love of God. The love of God is far above the love that any on the Earth will ever know by their own experiences. It is a love that gave His Son to not only come to earth to experience the physical trials of man but it sent Him to die, not as a martyr for a worldly

philosophy or a political creed, but as a sacrificial offering for the sins of men. He did not die for any fault of His own, but for those of others. God's love for the whole world was greater than the expected natural love of a Father for His Son. This is a level of love that far exceeds any love known in the sin tarnished, natural world.

Because Christians have been the recipients of this great love, they in turn have the opportunity to not only enjoy it but to share it with those who stand in need of its benefits. Christians are able to share forward the love that has been given to them with their fellow believers. They also can share this love with those who stand in need of physical and material blessings. Charity is based on love for the unfortunate and the needy, whether material, physical or spiritual.

Christians can never become the doorkeepers of love that would deny help to those who struggle whether their life choices have always been wise. God loved us and sent His Son at a time when all were in rebellion against Him. We have all rebelled in our lives, for none have ever been able to live up

to His standard of sinlessness. Yet He was willing to make the ultimate sacrifice of His Son for those sins.

Christians should be thankful not only for the dramatic love of God shown toward them, but that that love is available for a whole world full of sinners. Christians should be thankful that they have been entrusted with this love, not only being the recipients but also the conduits by which it can be shared. God not only gives awesome gifts, but He also gives great responsibilities. Christians should understand that their position

as the children of God has been bought with a great price. Christians should be thankful there are others who have experienced the same unselfish love of God. Christians should be thankful that they are called to share that love with a lost world through, love, service and wisdom.

Are you thankful for all that God has shared with you? Are you thankful for His love? Are you thankful that He has entrusted you with the sharing of that love with others?

M. C. Cook

### **GOD GAVE THE INCREASE**

God hath giv'n the increase with a lavish hand,  
He hath dealt his bounties; fruitful made our land;  
Ev'ry day his goodness and his praise we'll sing,  
Crown the Lord of Harvest, Counselor and King.

God hath blest our labors, praise our gracious King,  
For his bounteous harvest, and an off'ring bring  
To the God of heaven, nor his poor forget,  
Lest when comes the judgment we the day regret.

Now with glad thanksgiving, as our voices blend,  
Be our supplications, to our Savior Friend.  
'Tis our God who sends us wealth of golden grain,  
Fruits of field and orchard, and the sun and rain.

-Laura E. Newell

## THANKSGIVING DAY

Paul R. Myers

Thanksgiving Day brings to mind a great number of things. It shows how fast another year has rolled to eternity. It brings us one year nearer Judgment day than last Thanksgiving Day. Another year of blessings has been ours to enjoy. Just what have we accomplished for the Lord in the last year? Did we do the best we could for Him in that time? Do we realize the meaning of Thanksgiving Day?

This day has been set apart by our government as a day of special Thanksgiving. It originated among the Pilgrims, who came to this land in their search for religious liberty. They sought a country where they could worship God unhindered and unmolested. They left houses and lands, earthly possessions, family ties, all which was near and dear to them in search for their religious freedom. In an earnest and sincere manner they literally "forsook all" that they might worship God.

Can you picture in your mind what it must have meant to those people? Can you visualize the scene when they left their homes and boarded a small

craft with a very few earthly possessions? Can you imagine the scene when the men pulled anchor and began an almost endless task of manning the boat over uncharted seas? They did not have maps, charts, radar, radio, as do ships today. They did not have a great diesel motor to power their craft. They did not have a soft comfortable berth to sleep in. They could not go to the dining room and be provided hot, nourishing meals. They lacked all these comforts.

One great thing they did possess was faith in their God. When they left their shores, literally turning their backs on their home land, they looked unto God for guidance, and He certainly granted it to them. They made a choice to be true to Him and as He always does on showing of such faith, He was with them

History tells us after many days, much toil, many hardships and untold suffering, they sighted land. This must have been a great event for them. After being tossed to and fro upon the waters for so long, they approach land, surely caused



them to thank God for His being with them. How rich toward God they must have felt when they set their feet on dry land, a land which they were seeking. If God was with them when they were giving their all for His cause, surely it is sufficient proof that He will be with us in any and all efforts put forth today for His cause. As they were glad and happy and thankful, so should we be today when we are not put to so great a test of our faith.

Their problems were far from solved when they did land on our shores. They had to clear the land. They had to guard against the Indians until such a time as they made friends with them. They had to immediately strive to make a living, even a bare existence.

In addition to making a stronghold for themselves they were confronted with many other problems. Disease, sickness, poor food and shelter, coupled with the extreme cold winter caused approximately half their number to perish. They lacked medicinal treatment as we enjoy today. They had to rough it in every way to maintain their existence. We can not in any way picture in our minds by the deepest of meditation, what those

people endured. Lacking everything in the way of tools, they cleared the land and built crude shelters. Through it all they maintained faith in God. That is what carried them through. If we could demonstrate such faith, surely the cause of Christ would be more effective in the world today.

The first summer spent in very hard work yielded them a small harvest. They realized that the harvest they reaped was given of God and claimed no credit for themselves. They were so thankful for the little they had, that they set apart a day for the giving of Thanks. A day special for a special purpose. They gave special recognition for the blessings He bestowed upon them. That was many centuries ago.

Today, brought down from them through the ages until now, we observe a set apart day as a special day of Thanksgiving. Our high government officials respect this day. It has become a national holiday. It is observed generally, but whether all people give thanks that day remains a doubt. Christ's followers surely should render praise and thanksgiving that day as well as on all other days.

After harvests are garnered, fruits and vegetables are harvested and preserved, when the soil begins its stage of dormancy, when the clouds and atmosphere warn us that winter is nigh, surely that is a very appropriate time to render thanks unto God for that which He has blessed us with. How we should rejoice and be thankful unto Him for His bounteous blessings, which we creatures are entirely dependent upon.

In noticing the motive of the Pilgrims in coming to America, one must be impressed with the fact that they did not give up their faith or alter it or cast aside a part of it, to stay in their homeland. That would have been probably the easier way out. But that did not attain to the purpose they were seeking. What they wanted, they had to get by sacrifice. Surely we see a lesson here for us. Do not give up a little here and a little there, but let us continue in the faith and if that requires sacrifice on our part, do it rather than to sacrifice principle. Their homeland, their possessions, their associates was not the uppermost thing in their mind. Uppermost in their mind was their relationship with their God. How strong

would be the church today if that same motive was uppermost in the mind of every member? It should not constitute a problem for each of us to take hold of our end of the Master's work and labor together for His cause. We should be thankful for the opportunities we have in this land of religious freedom. Let us be thankful for God's Word which will lead us in the paths of righteousness, if we will be willing to follow.

While we date our observance of Thanksgiving Day back to our forefathers, God's Word, the Holy Bible teaches us in many, many passages to render thanks unto Him. The Psalmist David abounds in thanksgiving. The Apostle Paul writes a lot about being thankful. Jesus expressed thanks unto God. Throughout the Old and New Testament, we are taught to thank Him. Therefore by being obedient to the Word and respecting the laws of our land, we have a two-fold purpose in observing Thanksgiving Day.

I like the writings of Paul to the Ephesians on this subject. Ephesians 5:19-20, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your

heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

The latter part of this scripture covers in my mind the duty of being thankful. We are to give thanks for ALL things at ALL times. In simple language, not to be thankful one day a year, but be constantly thankful for everything we received from God. If we sincerely regard God as the giver of everything which we have of every blessing which we enjoy, of every talent which we possess, we will have to conclude that there is no way in which we can repay Him, except by saying, "I thank thee, Lord." This we can do and I believe the Lord expects us to do it.

We cannot cause the rain to fall, neither can we prevent it. We cannot cause seeds to germinate, leaves to burst forth, blossoms to appear, fruit to ripen, and so forth. Yet we plant in the spring, with the expectation of a harvest in the fall. We lay claim to raising a certain number of bushels of corn, wheat and oats. It is not us. It is God blessing the labors of our hands. Were He to withhold such blessings our labors would be in vain. We certainly

should offer God sincere and due thanks for these bountiful blessings.

It has been the practice of our churches to observe a Thanksgiving Day meeting. At these meetings opportunity is extended to anyone to offer audible prayer, expressing to God their heartfelt thanks for the blessings they have enjoyed during the year. To me it is interesting to hear these prayers. The combined prayers of an audience cover about everything I believe God expects of us to thank Him for. To hear such a group of prayers is inspiring to our soul and surely it must be very pleasing to Almighty God. It does show that we do appreciate His blessings as we receive them day by day.

Now possibly more than ever before, we should thank God, both for the Spiritual and the temporal blessings of life. Why? We are living at a time when there is much evil on every hand, much unsound doctrine being preached and many departing from the faith. We know that God's Word is true. His Word teaches us that such things shall come to pass. The reason we should be especially thankful for, is the promise



that He has given us, that if we are faithful, He will never leave or forsake us. Because some leave Him is no reason we should. We should be thankful we have a choice in the matter.

Let us be thankful always for all things.

Selected from the  
December 15, 1949  
issue of the Bible Monitor

## PRAYING THE LORD'S PRAYER

### Part 4

"Thy will be done in earth as it is in Heaven."

The planet earth is hardly a heaven for the Lord's will. But there are pockets of sincere Christians doing their best by forgiving the past, pursuing holiness today, and having faith in the future. May that be my aim, daily.

Perhaps the most frequently asked question is how do I know the Lord's will for my life? A good place to start might be I Thessalonians 5:16-18. These three verses contain three terse imperative statements: Rejoice evermore, Pray without ceasing, In everything give thanks. The conclusion of the eighteenth verse says, "For this is the will of God in Christ Jesus concerning you." That sounds pretty inclusive and far reaching – evermore, without ceasing, and in everything. For a short answer – rejoicing, praying, and giving thanks is an excellent way to

start doing the Lord's will.

Perhaps the fourth element to learning God's will for me personally is found in the word "time". God's will is not discerned in a microwave, drive by, flash mentality. Seated in heavenly places (Ephesians 1:3 and 2:6) in my home, daily gives me an appointed time to read and listen to God through His word. "What, could ye not watch with me one hour?" (Matthew 26:40) Historically, God has not shown His plans in the grand scheme of a life time but day by day, and often in veiled and tiny increments. One step in faith, without knowing the why, leads to bigger steps in doing God's will.

In general, God's will for us is to make us more righteous, not happier. Count on pain and disappointments and loss as we live in this world ruled by Satan. That does not mean that troubles



have been willed us by God, or that we are out of His will. The depths of the Red Sea, the bitter waters of Marah, and the Israelite's parched throats presented themselves in the very path led of God. He also had the power to divide, sweeten, and provide the waters. It was a time of testing and showing God's care. Can we not expect the same today?

"Thy will be done, in earth." Even as I pray that Your will be done through me – including when, where, and how You design, I realize that I am a very small part of this earth. To reach further from the seat of my home, I pray for others. My first intercessory prayers go toward my family which includes my husband and my married children and the grandchildren. Philippians 1:9-10 covers so many bases, "And this I pray that your love may abound yet more and more in knowledge and in all judgment: That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ." That covers judgment, excellent decisions, sincerity, and offenses until Christ comes! Not bad for less than fifty words.

I then pray that the will of

God be done for dozens of situations for friends, neighbors, and others across the Brotherhood. If you have asked me to pray for you, I have you on my list in my 3x5 spiral note pad with a Scripture verse beside it.

But it does not stop there. How about civic leaders beginning with the local mayor through the state offices of governor, senator, and representative? With a little research I have a current list by name (party affiliation is not important nor their liberal or conservative bend). Your list will be different than mine because our representation is based on geographic location. We all need to pray each day for the current president, Barack Obama. My Scripture for the civic leaders is Romans 13:1, "Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God." Those words keep my attitude sweeter than does any reading of the local newspaper. Calling out the leaders name in prayer also keeps my tongue free from political complaints.

It is too soon yet to stop intercessions for God's will on the earth. Psalm 2:10, "Be ye wise now therefore O ye Kings, be instructed ye judges of the

earth." By name I pray for the leaders of Iraq, Israel, Pakistan, Afghanistan, Palestine, and another half dozen countries. I cannot pray for every leader on the globe, but news items and current articles from "The World" magazine touch my heart for a place on my prayer list. Some names are a real mouthful to say, but I give it my best.

Intercessory prayer for the persecuted church can also be done by name using the current issue of "Voice of Martyrs". Again, they will be hard to pronounce, but God knows the

intent of our hearts. Psalm 7:1, "O LORD, my God, in thee do I put my trust. Save me from all those that persecute me, and deliver me."

Lord, I pray that your will be done in my life, whatever the cost may be. I am here to love you, to obey you, and to glorify you. And some day, when Christ is King, the will of God on earth will be universal.

"Thy will be done in earth, as it is in heaven."

Sister Mary Sue Moss  
Dallas Center, Iowa

## MORE ABOUT SERVANTS

To be found faithful, I Cor. 4:1-2, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Luke 35-38, "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you,

that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

Luke 12:42-48, "And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he

hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens and to eat and drink, and to be drunken: The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Some outstanding servants:

- Abraham's servant in Gen.

24, he prayed for guidance and thanked God for his leading.

- Moses, Deut. 34:5, "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord."

- Caleb, Num. 14:24, "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

- Mary, Luke 1:38, "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."

- Paul, Rom. 1:1;

- James, James 1:1;

- Peter, II Pet. 1:1;

- Jude, Jude 1.

Are you; am I, a faithful servant of the Lord?

In Christian love,  
Brother William Carpenter

## ACCOMMODATIONS

"...I go to prepare a place for you." John 14:2

If we travel, we need to plan ahead. Having reservations at a hotel is almost a necessity in this day. If you plan a vacation the details need to be made in

advance if one is to enjoy his time. Is the room to your liking? Is there enough space for everyone? As to food, is there enough and does it please you? Are you looking for the fastest way to your destination or the



most scenic route? All these questions need to be answered ahead of time.

Children of God, however, are placed in a unique position. Those who have cast their lot with Jesus Christ and have become one with Him will enjoy the accommodations of Heaven for all eternity. He told us He is going to prepare a place for us.

Not just a house, or a room, as many of the inadequate modern translations of the Bible would say, but He is preparing a mansion for us! If our Brethren in Africa would see some of the houses we live in now, they would say that we live in mansions, but nothing can compare here on earth to what is being prepared for those who love Jesus. If we let our imaginations run totally wild we could not come up with anything remotely similar to the habitations that God will freely and lovingly distribute to the saints of God. Everything will be supplied, all our needs will be met, and nothing of any value will be missed.

Yet, in my small mind I find myself spending the first million years or so worshipping at His feet. Will God mind if I wait a while before I lay claim to what He has built for me? I do not know, but I believe that the Throne of Almighty God will be at the center of Heaven, and the Holy Ones who worshipped Him on earth (Holy only by virtue of Jesus' Most Precious Blood) will indeed worship Him more perfectly and purely in Heaven.

How can we share this Blessed Hope with those who need it most? Can we allow the sinful people of earth (who need a Saviour) see how much we look forward, with a clear eye, to dwelling forever and ever with the One who gave all that He had to save our poor souls?

When the world looks at us, do they see Jesus? When the world talks to us, do they hear the Word of God? Do they experience a heart broken and unbound and trusting fully in the Grace of God when they walk with us in the way?

Let worldly minds the world pursue,  
It holds no charms for me;  
Once I admired its trifles, too,  
But grace has set me free.

Its pleasures now no longer please,  
No more content afford;  
Far from my heart be joys like these,  
Now I have seen the Lord.

As by the light of opening day  
The stars are all concealed;  
So earthly pleasures fade away,  
When Jesus is revealed.

Now, Lord, I would be thine alone,  
And wholly live to thee;  
But may I hope that thou wilt own  
A worthless worm like me?

Yes, though of sinners I'm the worst,  
I cannot doubt thy will;  
For if thou had'st not loved me first,  
Sure I would hate thee still.

-John Newton

Brother Lynn H. Miller

## **SELF-DENIAL**

Howard J. Surbey

As a basis for our meditation on this important subject let us consider the words of our Lord and Savior to His disciples and the people as recorded in Mark 8:34-37, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it

profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

For another picture of this subject we refer to the words of Gardner Spring, "Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, glowing forth in voluntary renunciation of everything inconsistent with the glory of God or the good of our

fellowmen."

As we meditate on this text we soon become convinced that it contains one of the most difficult teachings to obey and one of the most far-reaching subjects in the entire New Testament. The greatest example of a life of Self-denial is recorded in our Lord, Himself. We also find this subject exemplified continually in the lives of the disciples and the Apostles of the early Christian church.

The opportunity lies entirely with us, if we wish to follow and come after, our Lord and Savior or not. However, if that is our desire, we must deny our human carnal self and wholeheartedly follow Him. We must forget our own life, our own desires, our own gains; and love, live for and serve our Lord and Savior.

As we meditate on this text we should soon be convinced that the honor, the gain, the joy in this life is so small as compared with Eternity that we can place no value on it. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal." II Cor. 4:18

Verse 37, Are we failing to realize the true value of denying all for Christ? Our selfish nature is so strong that we almost forsake Christ and His commandments for the praise of men, the honor of wealth or fame, and the satisfaction of our carnal desires.

Our soul's welfare should come first. To obey all of the principles of the New Testament in whatever way we can comes first. By serving our fellowman according to the instructions as left us by Christ, the Apostles, and the holy men of old, we serve our Lord and Master. Our most difficult problem from day to day is to properly value the words we speak, the purpose for our actions and the ultimate result of our labors.

God has created us, sustained us with the necessities of life, preserved us from the dangers seen or unseen. What thanks, what kind of worship, how much service are we returning to Him? "Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried;...but be thou faithful unto death, and I will give you a crown of life." Rev. 2:10



We need to study over and over the life of Christ, of the Apostles and of the members of the early Christian church that we might be convinced of the importance of denying all for our Heavenly Father. Our own gain, our desires, our honor, yes perhaps even our lives in order to be true to the principles of the New Testament.

What is the price of Self-Denial? Hating the evils of the world, not seeking our own desires, forsake all, take up our cross daily, crucify the flesh, and serve Christ.

What is the value of Self-Denial? Much fruit for our Heav-

enly Father, joy unspeakable, glory, honor and blessings from God, and at last Life Eternal.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward."

Selected from the  
November 1, 1949  
issue of the Bible Monitor

## **CHRISTIANITY VERSES WAR**

John Roop

### **THE CLERICAL ATTITUDE**

In presenting to our readers concrete evidence of the attitude of the leaders of the religious organizations toward the doctrine of love and peace, as fundamental and vital features of the religion of our Lord, we are simply giving credible and reliable historical facts, without the faintest semblance of partisanship. In doing so we do not suppose there will be any resultant friction, or any unbrotherly

feeling. Those who favor and applaud war are supposed to do so from the conviction that it will please God and that to do otherwise, that is, to adopt the pacifist attitude would displease Him.

We will first note that the attitude of the Catholic organization, was militaristic from the beginning of its advent, as a world power, in the beginning of the sixth century. Through the succeeding centuries, practi-

cally all the wars were waged to spread its doctrines over the world, and to destroy all conflicting organizations. These conditions prevailed 'till the beginning of the so called, reformation under Luther, in Germany, in the dawn of the fifteenth century.

At this date the trend of the religious elements of the world was toward independent and variant interpretations of the New Testament doctrines, the beginning of the rule of, what is known as "Protestantism," among the nations, and we will note here the attitude of the leader of these movements towards carnal war.

Luther, who laid the foundation of that division known as "Lutheranism," and which now is the national religion of all of the German States, and the Scandinavian countries, consisting of Sweden, Denmark, and Norway, taught distinctively, the duty of carnal war, as a national policy. Let us note an extract from a history of his life. On page 280-281 his biographer quotes him as saying, "Rebellion is not ordinary murder, but a conflagration which consumes a whole country. Therefore smite, slay, stab secretly or openly, whoever

can, and remember that there is nothing more venomous, pernicious, devilish, than a rebel. Slay him like a mad dog. If thou killest him not, he will kill thee, and a whole country with thee. A prince and a governor must remember that he is God's deputy and the minister of His wrath, to whom the sword is entrusted to punish such villains. For if he can punish and doth not, he is guilty of all the murder and mischief which these villains commit."

"This is no time for slumber nor for patience nor mercy. It is a time for the sword, a season of wrath and not of grace. Therefore let the authorities advance with good courage and smite home, with a safe conscience, as long as the blood flows in their veins."

Since the beginning of the Lutheran Reformation, the German nation has shown patriotic loyalty to the policy of carnal war and the late world war was but the natural sequence of his teaching. Later, John Calvin, of Switzerland, and John Knox of Scotland, launched the movement which was the foundation of modern Presbyterianism, and Zwingli of Germany led the German Reformed move-

ment, in each of which, the martial spirit dominated and the greatest military chieftains have been and are of those organizations.

Numerically, the Baptist and Methodist organizations are the strongest in the Protestant world today, and, whatever was their distinctive attitude toward war, at the foundation, they are now solidly behind every movement among the nations in all of their wars.

The launching of the Episcopal movement, under the leadership of Henry the 8th of England, was caused by a disreputable love affair of the lascivious king, which the Roman pontiff refused to sanction. They have been consistent advocates of the war policies of the nations through all succeeding generations.

Later, George Fox of England, founded the Quaker (Friends) movement, and Menno Simon, the Mennonite, and Alexander Mack, the Dunker organizations. These organizations represent, practically, the only peace and love policies of Protestantism in the world today. There are several smaller organizations, the Plymouth Brethren, the Christadelphians,

and branches of several of the organizations referred to above, who are affiliated with us in these doctrines, the whole number not exceeding a half a million. It is pleasing to note certain exceptional cases where clericals of the martial organizations took issue with their brethren on the question of affiliating with the militarists during the late war.

A Baptist minister of Alabama was imprisoned because of his opposition to the war policies of our ruler, and one of the same affiliation in Virginia, suffered the same fate.

Another noteworthy incident occurred in a Presbyterian pulpit recently in a Southern State. In a sermon on the subject of "The Religion of Service" he made the specific declaration that "if the religious leaders of the Christian churches had functioned in accord with the life and teachings of the Lord Jesus Christ the world war would have been impossible." These clerical meteors cast a faint gleam of light over the darkened sky of the fast vanishing hopes of a war crazed world, and emphasize the pertinency of the question of our dear Lord, recorded in Luke 18:8 "when I



come, shall I find faith on the earth?" and again in Matthew 20:16. "For many are called but few are chosen."

The masses of the membership of the religious organizations of the reputed Christian countries, led by officials, in perfect accord with the Satanic spirit of war, are at one with that spirit, while but few, possibly one thousandth part, oppose all forms of that iniquity, even unto reproach, imprisonment, the loss of property, and life itself rather than to offend (that is kill in war) one of these little ones." The reader will recall the saying of our Lord that it would be better for a man to have a millstone hanged about his neck and to be thrown into the sea than to offend one of His children.

Post war books are "Preachers Present Arms" by Abrams disclose many more clergymen as opponents of Conscientious Objectors. That the objection to war on Christian grounds was so uniform in America is surprising. Illiterate mountaineer and city millionaire, Negroes of various Christian denominations and philosophers have one common air, abolish war by

refusing to participate regardless of consequences.

If compromise is the lot of some COs, the reader will know new paths are being beaten through a society hostile to COs. The sympathizers consisting of Utopian Dreamers, genuine Christ-like friends and the Civil Liberties Union deserve special mention. Mob violence, persecution, and planned destruction of COs, will be seen in the following pages. That these stories have inspired youth to pursue the course of World War I COs, is the reason for republication. It is hoped that World War II COs will be given credit for the many acts of heroism in a later book.

Editor's Note - This is the second installment from the book, Christianity vs. War, by John D. Roop. Apparently it was written by his collaborator, Elder Moomaw of Virginia. His point was that many religious leaders were the greatest opponents of those who chose to seek to be non-resistant during World War I. To stand on the Biblical doctrine of non-resistance will often be a lonely place, even today.

## JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN

Rudy Cover  
Gen. 45:1-8

Joseph's brethren were at Joseph's Egyptian home. It was likely the most luxurious home in Egypt next to the king. It must have been an impressive experience for them. Joseph had just told them that Benjamin must stay and be his servant because he had been found with Joseph's cup in his sack. Judah pleaded with Joseph to let him take Benjamin's place because Benjamin was the father's favorite and youngest son. The shock of losing another son would cause him to die. As Judah pled with Joseph we can see Joseph's brothers prostrated before him, shaking their heads and moaning to themselves. "Why did we ever sell our brother, Joseph? Surely, God has sent this evil upon us because of this foul deed." The brothers had never told their father what actually happened to Joseph. They let him think that Joseph had been killed by a wild animal. Of course they didn't really know what happened to Joseph after they had sold him to the Ishmeelites as a slave. So now their guilt came

before them in a tremendous way.

At last Joseph could stand it no longer and said to his servants, "Every one of you must leave. I must be alone with these men." The servants were surely puzzled over such a statement because they were continually before Joseph ready to do anything he commanded them. But Joseph's word was law and they all went out. Then Joseph revealed himself to his brethren. At first he wept aloud. He cried so hard that Pharaoh's servants and the Egyptians that were near the place heard. Finally, Joseph said to his brothers, "I am Joseph, your brother; does my father yet live?" It had been twenty two years since Joseph had seen his father. How would you like to have been in Joseph's place? He was only seventeen when he was sold into Egypt and he loved his father dearly. He probably thought many times that by now his father was dead.

Joseph's brothers were dumbfounded. What in the world would this man do next? Did he

know everything? And Joseph, realizing that this was almost too much for them, spoke tenderly to them and said, "Come near to me." And his brethren came near. Joseph said to them again, "I am Joseph, your brother, whom you sold in Egypt. Now, don't be grieved and angry with yourselves that you did this thing: for it was of God. He sent me here before all this famine to preserve life. So it wasn't you that sent me, but God, and He has made me the lord of Pharaoh's house and a

ruler over the land of Egypt."

God did work in a wonderful way to bring Joseph, a faithful man to be a deliverer for his people in a time of famine. God can work wonders in your life too if you will only be true to Him. God loves you and wants to help you. Give your life to Him and He will abundantly bless you and will make you a blessing to others.

Selected from the  
March 15, 1975  
issue of the Bible Monitor

## A CALL TO THOUGHT PURITY

Harold S. Martin

An older proverb says, "You are not what you think you are, but you are what you think." The statement is not merely an ancient proverb, but it is also a Bible truth. The Bible states that as a man thinks in his heart, so is he (Proverbs 23:7).

Satan attacks all of us in many ways, but perhaps his most vigorous assault is brought to bear upon our thought lives. Satan knows that what we think, eventually makes us what we are. He knows that our thoughts often lead to actions—and so he works on our thought lives. Each

of us is responsible for what he welcomes into his mind.

### 1. THE MIND'S CAPACITY FOR EVIL

The Apostle Paul was keenly aware of the capacity of the mind for evil thoughts. One may dwell upon lustful thoughts, wrong thoughts about some member of the opposite sex. Another may seethe in his mind with jealousy and envy toward other people. Still others are consumed with pride and with high thoughts about themselves. The "works of the flesh" in Galatians 5 is a long list of sins—many of which



are sins of the mind.

The mind can easily be covered up (at least for a while), and so the mind is difficult to capture for Christ. We can retreat within the walls of our minds, and think about things that are known only to ourselves and God—and so it is difficult for others to detect what we are really thinking. We must remember however that God does know our thoughts, and He is concerned about them—and often they eventually do come out into the open.

In the European country of Italy nearly 2,000 years ago, there was a thriving town called Pompeii. It was nestled on the slopes of Mt. Vesuvius. One man who lived in Pompeii painted filthy pictures on the walls of one of the rooms of his house. He normally kept the door to that room shut. He thought no one would ever know. But in 79 A.D., Mt. Vesuvius erupted and buried the town of Pompeii. And in more recent years archaeologists began to uncover the city, and they found houses just as the owners had left them. The house with the bad pictures was discovered, and today, those who tour Pompeii find that the guide keeps the door to that room locked so that

people will not walk in accidentally, and become embarrassed. His thoughts came out into the open.

The greatest area of sin in the believer's life is not usually in the area of actions, but in the area of the thought life. Pride, for example, is a sin of the mind. And so is lust and suspicion and discouragement. These are all sins of the mind. Because all of us contend with the old nature (even after we are saved by faith in Jesus Christ), all of us have trouble with undesirable thoughts popping into our heads. These thoughts can be surprising, sometimes confusing, and sometimes even condemning. Most of us would not want the thoughts that have gone through our minds during the past month to be flashed on a screen in front of a room for all to see. It could be kind of embarrassing, and perhaps even frightening.

The secret thoughts, however, that pop into our heads are not really an accurate barometer of our spiritual condition. It is what a person continues to think about, and what he delights in—that tells more accurately what he is and where he stands spiritually. While we cannot ever completely get rid of the sin-

nature here in this life, we can keep it in relative control.

## **2. THE MIND'S OCCUPATION WITH THE GOOD**

The mind is like a garden which can grow beauty or it can grow ugliness. It can produce flowers or it can bring forth weeds. It must be tended with care and with diligence. It must be disciplined by conscious exercise. The mind must be exercised like the body—thinking on good and wholesome things.

The Bible says in Philippians 2:5, "Let this mind be in you which was also in Christ Jesus." We must cultivate spiritual thinking, and the Scriptures give a list of worthy objects that we ought to be thinking about. The list is recorded in Philippians 4:8.

"Whatever things are true"—that is, reliable, in agreement with fact; the opposite of lying and deception. We must never let our minds dwell on every piece of gossip we hear, because it may not be factual (true). We must be willing to hear the other side of a story, and not hear only the one side. According to Ephesians 6:14, we are to have "our loins girt about with truth." We are to think about truth, and to think about truth is to think

about Christ and the Scriptures. Both are called the "truth" (John 14:6 and John 17:17).

"Whatever things are honest"—that is, whatever is earned or received by fair methods, not by cheating and falsehoods. For most of us, it is not the big things that test our honesty. We will likely never embezzle ten thousand dollars from an employer, but we must be careful about the dimes and quarters. We must guard against considering stealing towels from a motel room or accepting too much change from a store manager. Satan tells us, if we receive too much change in a restaurant: "That lunch really wasn't very good; I'll just keep this extra coin as a sort of refund." By way of contrast, every Christian needs to think in terms of old-fashioned, second-mile honesty.

"Whatever things are just"—that is, things that are right and fair and impartial. It is right to give a customer full measure when selling merchandise in business. It is right to expose doctrinal error and false teachings when presenting the Word of God. It is right to play it fair-and-square in all our dealing. Parents must diligently seek to be fair with their children and

treat them all alike. We should never plan in our thoughts to do anything that is unfair and partial.

“Whatever things are pure”—that is, free from anything that is tainted. Purity speaks especially about chastity in the realm of sexual relationships. It is very hard to live through a single day in our society without having the mind bombarded with sex in some kind of distorted form. Unclean thinking is stimulated by abbreviated dress, obscene pictures, and dirty stories. For this reason, the follower of Christ does not attend the movies, he carefully censors his reading material, and he avoids participating in a joke that is not noble and pure. Most television programs and television commercials are not acceptable to him. Whatever things are pure, think on these things.

“Whatever things are lovely”—that is, things that are beautiful, winsome, and pleasing. “Lovely things” are the opposite of the ugly and bizarre. The Christian should cultivate the traits of courtesy and pleasantness. He should avoid the snapped answer, the harsh reply, and the sarcastic response. It is sad to see a husband who cannot

answer his wife in gentle tones. Such things are not “lovely.”

We should think of things that call forth admiration—incidents of faithfulness and courage and loyalty. Paul Harvey, on a news broadcast, sometimes tells of a marriage that lasted 60 or even 70 years. That is a “lovely” kind of report to hear. By way of contrast, television programs and magazine and newspaper articles that emphasize stories about wife-swapping, child abuse, lesbianism, and crude violence—are ugly things that are the opposite of that which is lovely.

“Whatever things are of good report”—that is, things spoken in a kindly spirit; things spoken with good will toward others; things which are the opposite of gossip and the spreading of rumors. Courtesy to others, respect for parents, loyalty between husband and wife—these are always things “of good report.”

The word “think” means “to dwell upon” or “to focus attention upon.” Qualities such as kindness, loyalty, helpfulness—these are qualities we should seriously think about. Spirit-controlled thinking can lift our thoughts and bless our whole life. The Scripture passage which we have



just analyzed (Philippians 4:8) suggests that the way to conquer evil thinking is not so much to fight the wicked thoughts, as to cultivate the good thoughts. Philippians 4:8 is a call to think upon good things.

### **3. THE MIND'S BATTLE FOR THE RIGHT**

Living the Christian life involves a daily battle. The Apostle Paul spoke of the great conflict that raged within him. He says in Romans 7:23, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." On the one hand, his mind was bombarded with solicitations to evil; on the other hand, there was the appeal of the Spirit of God, seeking to bring Paul's mind under God's authority.

We are all subject to Satan's attacks. Every one of us has had problems with wrong thoughts. It is true that the work of sanctification is a slow process, and never reaches perfection here in this life—yet each of us has a responsibility in the realm of thought-control. God says, "Let the wicked forsake his way, and the unrighteous man his thoughts" (Isaiah 55:7-9). And

again, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isaiah 26:3). But how does one go about conquering evil thoughts?

One method for defeating evil of any kind, is to run away from it. The Bible says, "Let everyone that names the name of Christ depart from iniquity" (2 Timothy 2:19). And again, "Flee youthful lusts" (2 Timothy 2:22). When Joseph was tempted by Potiphar's wife, he fled and got away (Genesis 39:12). One way to conquer evil thoughts, is to stay away from situations that can stimulate wrong thinking and provide easy occasions to sin.

Another means of achieving victory over evil thoughts, is to intentionally occupy the mind with wholesome things in order to drive out the flood of evil that tries to enter. The devil walks about looking for vacancies in our minds and seeks to make entry. When evil thoughts pop into our minds, we must make it a practice to immediately pause and pray, to analyze a portion of Scripture, or to turn our attention to some pleasant, exciting experience in the past—so that soon our minds will be absorbed with the pleasant memory—and the evil thoughts will more and

more fade into the background.

A third means of victory over evil thoughts, is to be alert to watch and pray. We must over and over again reckon ourselves dead to sin and alive to God. This takes conscious effort; it takes human resolve; it is not going to come automatically—but it can be done. We cannot keep Satan from injecting wrong thoughts into our minds, but we do not need to dwell on those thoughts. We cannot keep a bird from flying over our heads, but we can keep it from building a nest in our hair. We must continually be a policeman! Bring every thought into captivity, into obedience to Christ. The Bible says, “The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds... and bringing into captivity every thought to the obedience of Christ” (2 Corinthians 10:4-5).

Keep a watchful eye. Guard your mind all day long. Sit in judgment upon every thought that flickers through your mind. When sinful thoughts pop into your head—repeat aloud a Scripture verse; begin to sing a hymn; offer a prayer for deliverance. And slowly but surely (with God’s help) you will bring your thought life into captivity.

If we give diligence to think upon those things which are lovely and honest and praiseworthy, we will experience growth in grace. May the Lord help us to guard our minds and give us power to reject what is untrue and unwholesome.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps  
P.O. Box 391  
Hanover, PA 17331

## MARRIAGE

Sister Lorraine Marks, daughter of Ronald and Nancy Marks, of Hart, Michigan and Brother Jedidiah Reed, son of Roland and Diana Reed, of Arkansaw, Wisconsin were united in marriage at Hart, Michigan on September 12, 2009. Their address is 1773 North 136th Avenue, Hart, MI 49420.

## NEWS ITEMS

### 2009 LEADERSHIP CONFERENCE

The Lord Willing, the 2009 Leadership Conference will be held November 13 – 15, 2009 at the Pleasant Ridge Dunkard Brethren Church. There will be activities planned for the wives and families of those who attend the meeting. There will be public preaching services on Friday and Saturday evenings as well as Sunday morning.

The Lodging Committee requests that reservations be sent to Brother Sam and Sister Laura Dinius by November 9. Their address is 19174 Road M, West Unity, OH, 43570. Their telephone number is 419-924-2083. Their e-mail address is sandldinius@juno.com.

Directions to the Pleasant Ridge meetinghouse. It is located on County Road 16, just north of and visible from US Alternate 20. Those traveling on the Ohio Turnpike, east or west, exit at Exit 13 turn left onto State Route 15/US Alternate 20 going south. At junction of Route 15 and 20A, turn left towards West Unity. Go 2 miles and turn left onto County Road 16, the meetinghouse will be on the left. Those coming from the south come to Bryan, Ohio, taking State Route 15, north continue to the junction of Route 15 and Alternate 20, turn right and go 2 miles to County Road 16. Turn left to the meetinghouse.

All are welcome.

### NOTICE TO ELDERS

All elders who plan to attend Leadership Conference, who did not attend 2009 General Conference, need to have a completed credential blank. This will enable you to participate in the expected session of Standing Committee to be held during Leadership Conference.

Officers of Standing Committee

### LOST AND (HOPEFULLY) FOUND

Brother Jeff Davison misplaced his chocolate brown, standing collar suit coat at 2009 General Conference. It was not found by the staff at Maranatha Bible Camp. Did anyone inadvertently pick up his coat and take it home? If so please contact Brother Jeff at 785-448-3064, or at 18335 NW 1700 Rd, Garnett, KS 66032. Thank you.



**WEST FULTON, OHIO**

The Lord willing we are looking forward to our revivals to start on Sunday evening, November 15 through November 22. Bro. Gordon Jamison from Quinter, Kansas is to be the speaker. Sunday morning services start at 9:30, Sunday evening at 6:00 and week nights at 7:30. On Sunday, November 22, the meetings will close with a 2:00 service. Please remember these services and Bro. Gordon in your prayers. All are cordially invited to any or all of these services.

Sister Dianne Heisey, Cor.

**ADULT SUNDAY SCHOOL LESSONS FOR  
DECEMBER 2009**

Dec. 6 – Responsibilities for Every Age – Titus 1:10-2:5

1. What were the Jewish fables that Paul warned against?
2. Why would young women need to be taught to love their husbands and children? Would that not be the natural expected thing?

Dec. 13 – Lessons Taught by Grace – Titus 2:6-3:3

1. How does one “adorn the doctrine of God” in a real way?
2. Does lack of subjection on the part of believers to the civil authority bring any significant consequences?

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Dec. 20 – The Birth of Christ – Luke 2:21-40

1. Is “waiting for the consolation of Israel” and “looking for the redemption of Jerusalem” the same thing?
2. Explain this expression: “The child is set for the fall and rising again of many in Israel.”

Dec. 27 – Saved, Washed, Renewed – Titus 3:4-15

1. Explain the “washing of regeneration”.
2. Is “renewing of the Holy Ghost” a once for all happening or is it a continuing process?

**YOUNG PEOPLE’S SUNDAY SCHOOL LESSONS FOR  
DECEMBER 2009**

Dec. 6 – Fruit Bearing – John 15:1-8, Psalm 1:3, Gal. 5:22-28

1. Can one be a disciple of Christ without bearing fruit?
2. How would you explain the purging process that is designed to make us more fruitful?

Dec. 13 – The Good Shepherd – John 10:1-6

1. How can we know the voice of the Good Shepherd?
2. Who are the “other sheep” that Jesus spoke of?

Dec. 20 – Birth of Christ – Luke 2:1-20

1. Why was it important that Mary give birth in the city of Bethlehem?
2. What is the meaning of the words in the phrase “Christ the Lord?”  
Christ —  
  
Lord —

Dec. 27 – Memories – I Cor. 15:1-11, Neh. 4:14, Psalm 63:3, Ecc. 12:1, II Thess. 2:15-17

1. When we are admonished to remember the Lord or to remember our Creator, does that mean simply to recall to our minds that He exists, or does it imply something more?
2. If we forget the Lord, does that mean we no longer have knowledge of Him?



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# BIBLE MONITOR

VOL. LXXXVII

DECEMBER, 2009

NO. 12

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## NO ROOM IN THE INN

No room in the inn; there was no room  
For Bethlehem's Babe that wintry day;  
In swaddling bands He was closely wrapped,  
And laid in a manger on the hay.

No room in the inn; but heaven and earth  
Were filled with His glory that wintry morn;  
And the angels sang, and the shepherds heard  
The song of glad tidings, "The Savior is born."

No room in the inn; is there still no room  
For the kingly Stranger who knocks today  
At the doors of bustling, crowded hearts;  
Is there still no room, must He turn away?

No room in the inn; let Him not again  
Be kept outside; let Him stay no more  
Knocking without, but let Him come in,  
This Christmas day swing open the door.

-Selected



## CHRISTMAS CHOICES

As presents are selected for our families and friends, during the Christmas season, we will make several choices. We will decide to whom we will give gifts. We will decide just how much we will spend for those gifts. Then the hard part will be to decide on the best gift for each person. Most when giving gifts try to find appropriate gifts for each person on their list. When there is a heart-felt desire to give a gift, care will be taken in picking out that gift. While money or a gift card may be an appropriate gift in some situations, especially at distance, still there is great appreciation when a careful choice has been made.

While we struggle with the choices presented by our gift lists, there are other choices

connected with Christmas. There were choices involved in the first Christmas. Many of the participants had to make a choice whether they would do what was expected of them or whether they would refuse to cooperate. God's plans and purposes, then as well as now, will be fulfilled; the question remains whether we will be a willing part of His plans.

The choice to do God's will was most importantly fulfilled by Mary. She answered Gabriel's visit by declaring herself the handmaiden of the Lord. She made the choice to bear the burden not only of the physical hardship of carrying and birthing a child, but also the burden of disapproving public opinion that fell upon her as her pregnancy became evident. Mary made

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the choice to make the long and dangerous journey from her home in Nazareth to Bethlehem as the time of her child's birth drew near. She was as careful in her choices in small things as well as the overall choice.

Connected with Mary's choice was the reaction and choice of Joseph. Her espoused husband could have publicly humiliated her for being with child that was not his. He not only chose to avoid that public humiliation, but he took her to himself and became her protector and the man upon whom she could depend. His choice was important for he was willing to be a supportive character in this drama.

After His birth, He would receive various visitors. It was not long before the shepherds would come to worship Him. When they heard the angelic announcement of His birth they made the choice to leave their flocks, their responsibility and living, to go see Him. The shepherds chose to go to Bethlehem to worship the Good Shepherd. They chose to believe the message of the angels and also to act upon it.

The Eastern Magi chose to follow the light of the mysterious star that they had seen before

them. Their journey of months or even years was based upon their decision to find the meaning of that star. They chose to bring Him the richest presents; the presents that were fit for a King. He had been worshipped by both the lowly shepherds and by the magnificent Magi with their gifts of great value.

These gifts of value would soon finance the journey and stay in Egypt as Joseph moved Mary and Jesus away from the destroying hands of Herod. He chose to believe the plea of the angels to leave even at the midnight hour to find safety. As Mary and he had believed the angel that appeared to them before the conception of this Child, they now believed the angel that warned them to flee.

Many choices were made during the time of these events. These events bring forth a varied reaction in our world today. There are those today who would try to destroy Him as Herod tried. Others would mock Him and those who serve Him. Others would like to enjoy a season of partying, gift giving, and other pseudo-Christian activities in a supposed worship of Him. Still others would seek to worship in Spirit and in Truth by making

the correct choices concerning not only their celebration of the season, but also in their entire lifestyle.

He is seeking those who will worship Him, those who are willing to bend their wills to His will. They are the ones who are willing to acknowledge Him as the Son of God who brought to this world a saving Gospel. They recognize that He is not just a Santa Claus figure, who will give them worldly gifts and

pleasures.

During this holiday season, we need to make many choices. We need to choose whom we will worship. We need to choose how we will worship. We need to choose our activities so they will portray the real message of a Savior sent from Heaven to ultimately die for our sins. Will your choices reflect the reason for the season?

M.C.Cook

### **THY LIGHT IS COME**

"Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee." Isaiah 60:1-2

"In him (The Word – Jesus Christ) was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not." John 1:4-5

According to the Nelson Study Bible, Malachi, the last book of the Old Testament, covered the time period of 420-415 B.C. (Our modern calendar

is a few years off according to authorities in this area.) The interval between the Old and the New Testament was a time of spiritual darkness. Although there was an attempt by the Maccabean brothers to revive the Jewish faith in this period, great apostasy continued.

The birth of our Lord Jesus Christ was the greatest event in human history. His name was to be called Emmanuel, though He never actually is recorded as using this name, God with us. A birth unlike any other birth: a virgin bearing a child. Although the Scriptures do not give the details of this type, we, personally, believe



he was a normal baby with all the needs and temperament of a new born child; for he was one hundred percent God, yet at the very same time he was one hundred percent human. He was born in a lowly stable, yet He was a King. The shepherds came to worship him. But a few years later, so did the wise men who many believe were high in political status. Angels announced the event to the shepherds. We believe a special made "star" led the wise men. The Light promised by Malachi had appeared to mankind.

While modern interpreters claim "comprehended" means "overcome" the Defined King James Bible defines it as "understood". Such wild lies as Mary was raped by a Roman soldier were spread. Others merely wrongly assumed that Joseph was the father. At first, before the birth of Christ, even Joseph doubted such a miracle as a virgin birth. He assumed that Mary had been unfaithful to him. But an angel from God assured him of the truth of the matter. The Jewish religious leaders vigorously opposed the idea that God could have a Son, although Proverbs 30:4, which

they had access to, teaches this fact.

We cannot fully comprehend the fact that God blinded the Jews so that the Gentiles could enter into the Kingdom of God without becoming a proselyte. In doing this God fulfilled the prophecies foretelling this event. However, God does not arbitrarily blind individuals – He blinds them because of the hardness of their heart. Those Jews who refused the Light were lost for all eternity. But God also blinded the Jewish Christians who made up the first Church. He blinded them to their prejudice and spiritual bondage to the Law in order to bring the Gentiles into the fold. However the Judaizers in the Church were a sore spot for many centuries because they refused the fullness of the Light that had come. This is expounded upon in II Corinthians 3:14. II Corinthians 4:4 tells us that the god of this world (which we believe refers to Satan) blinds those who harden their heart to the light.

During what is known as the Middle Ages a very large portion of the earthly church was blinded by false light. They persecuted and killed those who wished to worship the Lord in the fullness

of His Heavenly brightness. This continued for many centuries until the Protestant Reformation. Out of this came our Anabaptist forefathers who desired not a reformation but a restoration. Both the Catholics and the Protestants martyred them, once again, trying to douse the True Light of the glorious Gospel! This finally ended with the formation of a more subtle blindness; trying to combine the Light and the darkness.

This continues unto our present day. An alarming percentage of churches attempt to combine true Light with the darkness of the world. But amidst this there is a remnant of the faithful. They are proclaiming freedom from the bondage of darkness through the shed

blood of Jesus Christ our Eternal Light.

Oh the joy in throwing away our feeble "flashlights" of human light and being led by the brilliant light of God's Son (Sun)! Rejoice that our Light has come in human form that far surpasses the artificial lights that are displayed at this time of the year. Drunken orgies are replaced by Holy Spirit rejoicing when the true Light fills our hearts and minds. Rejoice, "the Light of the world is Jesus" and the babe born in a stable is now in Heaven waiting the day when our struggles on earth are done, with Light eternally.

Brother James M. Hite  
816 E. Birch St.  
Palmyra, PA 17078-2704

## **GOD'S UNSPEAKABLE GIFT**

Harold Martin

Jesus Christ will have little part in most holiday celebrations again this year. In many homes He will be forgotten beneath a pile of Christmas trees, wax candles, electric lights, religious ceremonies, and gift wrappings. Many will have a big time; they will celebrate what amounts to a great winter

carnival. Many can say:

*The fun of wrapping parcels,  
The smell of Christmas tree;  
Feasts and fun and giving –  
That's what Christmas means  
to me.*

But the event remembered at Christmas time must be more than mere trivia. Here it is – al-

most two thousand years since Jesus was born, and we still commemorate His birth. Why should one baby boy cause a world-wide celebration?

The baby born in Bethlehem was named Jesus, and he was named "Jesus" because He would save His people from their sins (Matthew 1:2). The Scriptures again and again, from the first preaching of the Gospel in Genesis 3:15 to the final praise of the ransomed hosts in Heaven, declare the necessity of Jesus' birth so that He could die for sinners. The Bible says "Ye know that he was manifested to take away our sins" (1 John 3:5).

Several years ago at Christmas, the governor of California granted thirty-seven pardons to prisoners. Other governors from coast to coast did the same thing. Christmas is an appropriate time for the granting of pardons, because it is the time when we are commemorating the birthday of Him who came to earth to secure pardon for us all. The tragedy is that many don't feel any need of pardon. Many don't realize how they have sinned against God. Yet the Bible assures us that "every imagination of (man's) heart is only evil continually," and that

"there is none good but God." All of us – you and I included – have sinned and come short of the standard of God's excellence.

God's perfect justice demands that He punish sin. He cannot just pass it by. But being a God of love, and not willing to cast us into Hell, He sent Jesus into the world. Jesus was born as a human being so that He could become the sacrificial offering for man's sin. His death atones for our sins and brings peace and reconciliation between our guilty souls and a holy God (Colossians 2:20-23). For those who believe (with an obedient faith) the message about the coming and death of Jesus, God offers a pardon. He absolves the sinner of charges against him. That is why the Bible speaks of the coming of Jesus as "God's unspeakable gift" (2 Corinthians 9:15). If you have never accepted the pardon God offers, there is no better time to do it than today.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps  
P.O. Box 391  
Hanover, PA 17331



## UNTO US A CHILD IS BORN

Howard J. Surbey

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9:6.

We are again approaching the time of the year that most people recognize as the anniversary of the birthday of the Son of God. The miraculous fulfillment, by our Heavenly Father, of His plan of salvation for the sons and daughters of men. A child is born different than any other child was born, through the divine guidance of God in Heaven. Not just a child, but a Son is given for our every good.

For whose benefit was this Son given? Unto us, unto all who will believe in Him and accept Him. Isaiah had prophesied the coming of this Son for us all, more than 700 years before it occurred. Divine power had revealed it unto man that long before and some men believed in its fulfillment that many years before.

We might refer to other Godly men who believed, in this Son being born, both before and since

Isaiah's time. I believe that more people believed in this child's birth, both before and after it took place, than in that of any other child that was ever born. As time goes on more and more people are believing in this Christ Child. Sorry to say not near all believe in Him that should, but there are still a few accepting Him as the Son of God.

May we individually gather some of the thoughts for us, in just this one verse of the great prophet Isaiah. Unto each one of us this Child is born, this Son of God is given for all who will accept. The child that the angels announced, the child that the Heavenly host praised, the child that lowly shepherds could worship, the child that wise men traveled a great journey to see and worship.

A Son is given and "the government shall be upon His shoulder." Not just for a short time, not just in one place in the earth but The Government, forever and ever. Some recognized Him in times past as having the true government, or rules and regulations for their lives. Some recognize His government now, and I believe that, as long as time

continues, some will accept His government. Our important task is that we, individually, fully accept His government until God calls us from this life.

Is He actually our Counselor? Problems will come as long as our life lasts and we must praise our Heavenly Father for a Counselor to take these problems to. He is a counselor that we can depend on for the proper solution because He is our God, our intercessor with the power of Heaven.

At heart man is a peace loving being. Man strives long and puts forth great effort in one way or another for peace. Sorry to say many times man does not know what peace really is, and usually man does not know how to obtain peace. Why? Because he depends on himself to understand and obtain peace and does not refer it to the Prince of Peace. Do we have peace in our lives, our families, and in our

associations with one another? I dare say, no, at least not always, for we have failed to depend wholly upon the directions of the Prince of Peace. Yes, even groups of apparently wise men and powerful nations fail to have peace because they refer to perhaps every other known source than the directions of the Prince of Peace.

May we yield our lives more fully to the directions of the Son of God as time goes on, and our opportunities continue. At this Christmas season may we observe this great event in ways similar to that of the Angels, the Shepherds, and the Wise Men. Our proper observance of this great anniversary will bring joy and peace in our hearts and may have much influence on the lives of some poor souls.

Selected from the  
December 15, 1949  
issue of the Bible Monitor

## FOR ME

David Lehigh

He had a mansion of jasper and gold  
Glory and brightness that cannot be told,  
And He left it all for a manger bed,  
He was weary with no place to lay His head,  
And on Calvary's cross His blood He shed  
For me.

He lived in Heaven, the angel band  
Hovered about for His every command.  
All power was His, but He left it all,  
To serve, He answered each needy call,  
He tasted the vinegar and gall,  
For me.

Golden crowns had been His own,  
A rainbow circled His dazzling throne;  
But He left it all and His brow was torn,  
And bruised and pierced by many a thorn,  
Stained with His blood was the robe He had worn  
For me.

Up to the gates of eternal day  
By His own shed blood He has opened the way.  
He left the earth and has entered there  
A glorious mansion of light to prepare,  
A home in the city bright and fair,  
For me.

## **PRAYING THE LORD'S PRAYER**

### **Part 5**

**"Give us this day our daily bread"**

In all the infinite expanse of eternity, Jesus is still concerned about each of my days. The evening and the morning were the first day. The Jewish calendars are twenty-four hours like ours but their count starts at sunset. Whether I live in Alaska or at the equator, the hours of darkness are called evening and the hours of daylight labeled morning. The prayers and supplications of the pre-

vious day need refreshing and renewing. Darkness and daylight, sleeping and awaking are daily cycles. My prayer life should be as the manna was gathered, sufficient and daily.

Daily bread can be both spiritual and physical. The Scripture alludes to a physical provision of basic needs – food, clothing, and shelter.

Today Lord I thank you for the abundance in my pantry,



refrigerator, and freezer. And I praise you for the ability and time to prepare them for my family. And if the shelves turn empty I have the transportation and the funds to replenish. Lord, help me never to take this for granted. And thank you Lord for gardens. Even the rows that have grown weedy with neglect seem to produce abundantly with Your sunshine and rain.

And thank you, Lord, for clothing. The stacks of winter mittens, stocking caps and warm insulated garments after a romp in the snow are often a forgotten blessing. The pictures of Romanian school children with not enough clothing for winter make me aware that all are not so favorably blessed.

And thank you, Lord, for shelter. My house may be too small for my half dozen children, but for today we have safety from the storm. I thank you for that. My house may be too large and expensive for my current income. You know the housing market, Lord. Today, I thank you for my too large and too expensive shelter.

"Daily Bread" more importantly is God's written text that I need to read for spiritual provision. There are devotion-

als with that exact name, there are radio preachers, and there are Wednesday night Bible studies, Sunday school classes and preaching on the first day of the week, and often another service Sunday evening. But nothing has the value that private, personal time spent in God's Word. We do need the church services for fellowship and accountability, but private time spent in God's word only sweetens the weekly fellowship hours. Irritations and criticism fall by the wayside when I have communed with God through the week.

This time being seated in Heavenly Places (Ephesians 1:3) might start out tasting like cod liver oil – taken like medicine because I know it is good for me. With practice it might advance to the shredded wheat stage – dry but nourishing. The reward is in the peaches and cream stage – sweet to the taste.

Second-hand Christianity is akin to letting someone else eat my pizza. I have had pizza before so I know what it tastes like, so why bother again today? I'll let someone else eat my pizza so I won't have to chew. Chewing is such

a bother. My jaws might grow tired and the variety of tastes is so overwhelming. I really don't have the time to analyze all the different parts of the pizza so I really don't have time to eat it either.

A first-hand experience is needed for pizza enjoyment and for Bible reading. The Psalms can be read in a one month period. The one hundred fifty chapters divided by thirty days total five chapters daily. Make it more of a challenge by reading every thirtieth chapter. Save that lengthy 119th Psalm for the months that have thirty-one days. The common sense wisdom of Proverbs can be completed within a month's time – thirty Proverbs, thirty days. The books of history become alive when read in sections of two or three chapters.

Should I live to be a hundred, and read through the Bible sixty times, I will continue to find amazing truths in His Word. Whole books of the Bible can be read at one sitting, especially the three epistles

of John. I John read in totality for seven days in a row can bring new meaning to my life in Christ. The Bible stands alone as a text that I can re-read with new insights each time.

The Holy Bible is a manual for life without a Table of Contents, although a concordance can search out special words. I can find strength for the day, comfort for a broken heart, and love for my cold soul in Exodus, Ezekiel, or the Acts; for the most part without extra study tools. And yes, I do write all over the margins and highlight and jot dates and names.

Bible reading is done for my own personal daily comfort and growth. Bible study is what I do for my responsibilities in the classroom. There is a difference. Bible reading and letting the Word wash over me is a prerequisite for Bible study. It is my Daily Bread.

"Give us this day, our daily bread."

Sister Mary Sue Moss  
Dallas Center, IA

## THE HEART OF THE RIGHTEOUS STUDIETH TO ANSWER

Proverbs 15:28

It is in the prayerful study of God's Word, dealing daily with the great truths therein, that we are able to bring forth the Gospel of our Lord Jesus Christ. Abraham Lincoln said, "I will study and prepare and someday my chance will come." The child of God, if he is in tune with the Spirit of God, studies God's Word in its entirety and is "ready always to give an answer to every man that asketh you a reason of the hope that is in you..." (1 Peter 3:15) He needs to be prepared mentally, emotionally, physically, and spiritually.

As ministers, deacons, elders, and lay people we must examine ourselves to make sure there is nothing in our lives that would defeat the gospel: any sin or weakness of the flesh that would keep us from pressing forward with the Word of Life. We must have a message as well as be a message. God will give the child of God a message that moves him so that he can move others.

1 Timothy 4:13 says, "...give attendance to reading..." In order to expound the message

of salvation we must live it first. We must walk the walk and talk the talk. This can only be done if we are filled with God's Love and God's Spirit. A wise man once said, "Conscious inspiration is very rare, otherwise we would make it our god." May we ever be inspired of God.

Job said, "I have esteemed the words of his mouth more than my necessary food." (Job 23:12) Have we the same desires and the same lifestyle as those patriarchs of old, those that walked the way of faith before us? Paul's desire was "that I may apprehend" (Philippians 3:12) and "that I may know him, and the power of his resurrection, and the fellowship of his sufferings..." Is our chief desire to know Him, to know His will, to know His ways?

Those who have been made righteous by the atoning blood of our Lord Jesus Christ seek to dispel the lies and untruths of this old world. They seek to give an answer to the sin which reigns in the hearts of the great majority of men and women upon this earth.

Pray, tell me, dear reader,



where are the answers found?  
Where can a soul go to get the  
truth? There is only ONE place.

Do not be deceived. It has been  
there on your bookshelf all  
along.

Not by thy mighty hand  
Thy wondrous works alone,  
But by the marvels of thy Word  
Thy glory, Lord is known.

Forth from eternal gates  
Thine everlasting home,  
To sow the seed of truth below,  
Thou didst vouch safe to come.

And thou wilt come again,  
And heaven beneath Thee bow,  
To reap the harvest thou hast sown,  
Sower and reaper thou.

Then, when in that great day  
The tares shall severed be  
We may be surely gathered in  
With all the saints to thee.

-J. R. Woodford 1863

Brother Lynn H. Miller

## JOSEPH'S LIFE STORY

Hi, my name is Joseph, you know, the son of Jacob. When I was a young boy my father gave me a beautiful coat of many colors. After he gave me that coat my brothers never treated me the same.

What really made them so upset at me was one time father sent me to check on my brothers to see how they were doing. I

arrived at the place where they were supposed to be, but all that was there were the animals. Then I tried to find someone who knew where my brothers were. They were off doing other things besides watching the animals. While they were away there were a few animals that became lost and we could not find them anywhere. I came

back and told father what had happened, he was not very happy with them. When they came home, father admonished them to be more attentive. That is what caused them to be mad at me because I told on them.

Let me tell you how they really became mad at me. One night I saw a vision from the Lord God of my father. My brothers and I were in the field gathering grain and when we finished, my shock stood up tall and their shocks bowed down to mine. When I awoke the next morning, I contemplated how I would tell it to my brothers. Will they hate me all the more or will they take it in a good way and say it is just a dream and that it does not mean anything? I will give it a try!

"Hey brothers, last night I had the most wonderful dream! We were all gathering grain in the field and when we finished my shock stood up tall and yours bowed down to mine. What do you think of that?"

"You dreamer, who do you think you are, a king?"

I told my brothers I did not know what it meant, and it was just a dream.

Then they shouted at me to make sure it stays a dream.

The next night I had another dream. This dream was different from the one I had the night before. In this dream, I was standing. All around me there were eleven stars and the sun and the moon were bowing down before me. This dream will really set my brothers off. Should I tell them? By morning I decided to tell my brothers and take what they gave me. I will not let my brothers discourage me.

"Brothers, I had another dream last night. This dream was different from the one I had the night before. This time there were eleven stars, and the sun and the moon that bowed down to me."

I expected my brothers to be upset, but not my father. Can you imagine your own father yelling at you? What is encouraging is that my father came to me and asked for forgiveness. He said it may be God telling me something, but my brothers were all the more angry with me.

My brothers have taken my father's animals out to pasture. After I finished the chores this morning, father called me and told me to go check on my brothers. "But father, my brothers are

mad at me. If I go they could do something to hurt me. But I will go if you want me to go, Father." So I saddled up my camel and left to go find my brothers.

I am coming up to the place where my brothers were supposed to be. I wonder if they see me coming. You know, since my brothers are mad at me they could hurt me but I will leave it in God's hands.

Simeon called, "Reuben, Gad, come! Look over there! Who do you see coming? It is the dreamer. What should we do with him? We could kill him and spread the blood of a kid over his coat and then tell father that a wild lion killed him."

"We will not kill Joseph. He is our own brother and how could you kill your brother," said Reuben.

Then Simeon said, "Reuben you hate him as bad as we do."

"Yes I do not like him but still he is our brother."

"Reuben here is an empty pit. Let's throw him in there until we decide what we want to do with him. Come on; let's go tell the rest of the brothers of our plan."

Well here I am. I found my father's animals. But, where are

my brothers? Oh, over there they are. "Brothers, I bring tidings from our father. How are things going? Simeon, stop pushing me...thud...around."

"Now who's doing the bowing?"

"Well I cannot control my dreams."

"Well take this."

Can you believe that my brothers threw me into an empty pit? I knew God was with me because his light shown down on me to tell me, telling me He was with me. The whole time I was in the pit I had a lot of time to think. I will keep my trust in God and only Him will I serve. Whatever happens to me I know God has His hand in it.

I wonder what my brothers are going to do with me. I should not have to wait much longer because they are pulling me out. When I was out of the pit there was a caravan of camels. That is weird. Why and where did this caravan come from? My brothers took me to a man and sold me. Can you believe it! They sold me! This is a caravan of merchants going to Egypt to trade their goods to the Egyptians. Great, so now I am on my way to Egypt with the merchants.



Here we are in Egypt and the merchants are going to see the Pharaoh first. As they are trading one of Pharaoh's guards Potiphar asked about me. So, the merchants sold me to Potiphar to work for him. I could tell that the Lord was with me because everything that I did prospered. Then when Potiphar saw that everything that I did prospered, he put me in charge of his whole house. He didn't even know how much food he had in the kitchen. Yes, I took care of everything in his house.

Then, one day I was in the house by myself when Potiphar's wife came in and asked me to lie with her. I told her no, a thousand times no, but she would not take no for an answer. She kept trying and trying to get me to lie with her, but by the grace of God I was able to resist her because God said that it was a great sin to lie with another man's wife. One day while I was doing my business around the house, Potiphar's wife came and took hold of my coat and says, "Lay with me, Joseph."

So I left my coat in her hands and fled the house. But that did not take care of my trouble. It

only made it worse.

When I left, she started screaming which alerted the guards at the house and she told them a big lie about me. I thought HOW could God put me through something like this? You know she has not told Potiphar yet so maybe he will not believe her. All I can do now is wait and see what he does.

Here comes Potiphar now and his wife tells him the same tale that she told to the guards. When his wife gets done telling him her story, he is so upset at me that he threw me into the dungeon. Why God? Why me? After all I have been through, how can You put me in here? I must keep my courage because God might have me in here for a reason. The same thing happened to me in the dungeon as in Potiphar's house. Everything that I did prospered so the jailor put me in charge of all that were in the dungeon. Is not it amazing what God can do if you will just listen and obey Him?

I have been in this dungeon for a while now and for no reason at all. Then today the chief butler and chief baker were put into prison. I heard that the Pharaoh was upset at them. When

I see them the next morning I can tell that something is wrong because they are both very sad about something.

I asked, "What is the matter with you two, you look as if the whole world is on top of you?"

"We both had a dream and we do not know the meaning of them."

"Ok, butler, you go first."

The butler tells me that in his dream there was a grape vine and on the vine three branches and on the branches a cluster of grapes. He took the grapes and pressed all of the juice into Pharaoh's cup and gave it to Pharaoh.

I then told him the interpretation of his dream. The three branches are three days. In three days the Pharaoh will restore you to your old job. When you get restored to your job will you remind Pharaoh that I am here?

When the baker heard that the butler had a good meaning to his dream he wanted the interpretation of his dream. I told him that some dreams could have bad meanings too, but he insisted on knowing the meaning. He told me that he was walking along with three baskets on his head. The upper

most basket was full of baked breads for Pharaoh. Then birds came and ate the breads in the upper most basket.

I then told the baker the interpretation of his dream. The three baskets also mean three days. In three days Pharaoh will lift off your head and hang you in a tree. Then, the birds will come and eat your flesh from off you.

On the third day, as I predicted the guard came for the butler and baker. It was also Pharaoh's birthday. Pharaoh then restored the butler to his job, but he hanged the baker in a tree.

I guess that the butler has forgotten about me because it has been two years now that he has been restored to his job. I wonder when I will get out of here. God has protected me thus far maybe He will help me get out of here. Today as I go about my duties the guard comes and tells me that the Pharaoh wants to see me right away. So I rushed out of the dungeon and was taken to Pharaoh. Before I went to Pharaoh, I changed my garments and shaved.

As I go unto Pharaoh he says he hears that I can inter-

pret dreams. I told him that I could not interpret dreams. Only God can interpret dreams through me. What was your dream? He tells me that there were seven well-fed kine that came up out of the river and grazed in the meadow. Then came up also seven very lean kine and ate the fat-fleshed kine. Also, there were seven well-filled ears of corn on one stalk and seven withered ears on another stalk. The withered ears devoured the seven good ears.

"Joseph, what does this mean?"

"Oh, Pharaoh, listen carefully to what I have to tell you. The two dreams mean the same. The seven well-fed kine and the seven good and full ears are seven years of plenty. The seven thin and ill-favored kine and the seven empty ears blasted by the east wind shall be seven years of famine. Oh, Pharaoh, God is telling you what He is about to do. You have to do something about it."

"Joseph, since you were the one that told me the meaning of my dream I put you in charge of the whole land of Egypt. I put you in charge of planting and sowing the crops, and building

store houses to store all the grain."

Then Pharaoh changed my name to Zaphnath-paoneah. Also Pharaoh gave me Asenath, the daughter of Poti-pherah, priest of On, for a wife.

I left Pharaoh and traveled all over the land of Egypt planting, sowing and building storehouses to store all of the grain. God has been good to us because I have gathered grain until I could not count how many bushels. I have gathered grain as the sand of the sea, but I would not have been able to do it, if I would not have had God's help.

God chose to give me something to encourage me. Asenath bore me two sons, before the famine started. I named the oldest Manasseh: For God hath made me forget all my toil, and all my father's house. The second born I named Ephraim: For God hath caused me to be fruitful in the land of my affliction. Then the famine began after the seven years of plenty, just as God predicted it through me.

I am sure you all know the rest of my story. There is one more thing that I want to tell you. When my brothers came to get corn, I had the authority



to do whatever I wanted to do to them, but I knew that God was the judge. After the death of my father I could have gotten even with them, but I chose not to.

You see, when you read a verse in the Bible like that, how could you take revenge on someone who wronged you. The Bible also says to forgive your brother seventy times seven.

Another way to look at it is if I had taken revenge, my brothers would probably have hated

me more. So before you do something, think about it first, it helps you, I know. I, Joseph, am a living example of that statement. This is my life story. Thanks for listening.

Romans 12:19 says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord." (Taken from Gen. 37, 39-50)

Brother Levi Chupp

## JOSEPH SENDS FOR HIS FATHER

Rudy Cover

Gen. 45:9-28

Joseph had revealed himself to his brethren and forgiven them for selling him into Egypt. What a relief it must have been to know that this great man of Egypt was not only their brother but their friend. He wanted to help them. Joseph loved them, but most of all he wanted to see his father. So he said unto his brothers, "Don't stay here, but go to my father and tell him that God has made his son, Joseph, to be ruler over Egypt. Tell him to come down to Egypt at once and I will give him the land of Goshen to live in and bring all

his children and their children, and your flocks and herds and everything you have. In Egypt I will take care of you because there will be five more years of famine and if you stay where you are you will lose all that you have."

"And Joseph fell upon his brother Benjamin's neck and Benjamin wept. And Joseph kissed all his brothers and wept and after this his brethren talked with him." What a wonderful time that must have been! Because Joseph was such a popular man with the Egyptians, they ap-

proved of anything that Joseph did. When they learned that these men were Joseph's brothers it was really something to talk about. And the fame thereof was heard in Pharaoh's house saying, "Joseph's brethren have come," and it pleased Pharaoh well, and all his servants. Pharaoh told Joseph to send his brethren home and bring their father and he would give them the best of the land of Egypt. So they took wagons and provisions according to Pharaoh's command. Joseph gave each brother a complete change of clothes but to Benjamin he gave five changes of clothes and three hundred pieces of silver. He sent his father ten donkeys loaded with the good things of Egypt and ten donkeys loaded with corn and bread and meat for his father's return journey.

The brethren returned to their father and told him that Joseph was alive and that he was governor over all the land of Egypt. This was too much for Jacob and he just wouldn't believe them. But when they told him all that Joseph had said and when he saw the wagons which Joseph had sent to bring him to Egypt, he changed his mind and said, "It is enough; Joseph, my son, is yet alive: I will go and see him before I die."

Jacob, who was now named "Israel," had suffered much but God remembered him and blessed him in his old age. God has plans for you and I too. Remember that, "God doeth all things well."

Selected from the  
April 1, 1975

issue of the Bible Monitor

## CHRISTIANITY VERSES WAR

John Roop

### BRETHREN IN WORLD WAR I

No organization or enterprise of any sort was tested in the way the Friends, Brethren, and Mennonite schools and colleges were. Moreover these very organizations laboring to do exactly what the President

asked, "Let no boy or girl be deprived of an education on account of the war." From LaVerne College eastward, from Bethany Bible School southward all lined up with the church in giving an education to boys and girls alike free from militarism. This ser-

vice was not without sacrifice for the male student body was severely affected by provisions of the government which took the nation's boys and formed an immense Student's Army Training Corps. The pecuniary advantages together with military preference which the government offered boys who would so enlist attracted many boys from the Brethren Colleges. The Friends were fortunate in having their reconstruction work well organized and Haverford College was envied with its corps of young men training for constructive service rather than the masses who were learning the arts of destructive warfare.

There had been provisions made to put young men who contemplated entering the ministry in class five but the colleges as a whole had great difficulty in getting such classification. However, Bethany Bible School had no trouble in getting the divinity students in this class.

The Sunday Schools and Christian Workers' Societies did much toward strengthening the courage of the draftees. After the boys were in camp letters of sympathy and cheer were to the detention camps what the Y.M.C.A. was to the army, great

morale builders. Gifts of delicacy, (candy, etc.) religion, (song books, etc.) and every day use, (soap, etc.) were received from the hearty sympathizers back home at value much above par and not as an individual present but as a manifestation of loyalty of one organization to another.

### KINDRED CHURCHES

The "Old Order" or German Baptist Brethren, as a body, stood solidly against all service under the military arm of the government. However on account of the small size of the church and the wide distribution they were not able to get proper recognition in camp nor often in Washington. For this reason, ministers of that church appealed to The Central Service Committee of the Church of the Brethren, for information and aid about their boys.

Unfortunately they do not believe in training up their youths in their church, consequently many joined church immediately before going to camp or after seeing camp. These frequently were thought to be insincere and received punishment. To see these fellows endure put stamina into others of like convictions.



The "Progressives" or first Brethren Church on account of its wider governmental policies leave but scant shadows of opposition to militarism when such opposition meant sacrifice and persecution. There were, however, some who claimed that their faith was "Just like the Old Mennonites." The inconsistent action on the part of church leaders such as the adoption of military training in Ashland (Ohio) College made it hard indeed for those who claim an anti-war creed to receive recognition. That several were imprisoned is not at all surprising. The college having dropped military training it is hoped that the church will occupy the field their fathers did.

That the incidents related here may be as accurate as possible the author uses manuscripts written during the war mostly from the camps by men who saw, heard and felt the experiences. Not trusting memory or inspiration for correct reports which may be colored by thoughts of revenge or may be bleached by oblivion, letters to the Service Committee and personal diary are the sources of material for this chapter.

Brother Hicks who since the

war, served in Maryland State Legislature expressed the attitude of most Brethren, August 29th, 1917.

"We have been exempt from bearing arms but must go into the camp in some other capacity, which the President will design.

"We therefore refuse to go. We believe according to the constitution of the United States First Amendment, the government cannot compel us to go. If our church principles demand their members not go to war but rather stay home and pray for our enemy, such as was told me when I was visited, when I united with the church; then a law which compels us to do otherwise tries to change our belief, hence 'prohibits the free exercise thereof.'"

"What right has a President, a civil official, to dictate to our church what our conscientious belief should be on going to war?"

Seeing this condition, Brethren begged for Red Cross, Y.M.C.A. reconstruction work and anything which would be useful without being directly connected with the military establishment. Numerous suggestions were made. Theodore

Roosevelt would have put conscientious objectors on mine sweepers; others had more or less drastic measures to propose. One brother suggested to the President that they be sent to open government lands in the west where they would have been compelled to combat the element of the desert to make it blossom like the rose, - raise food for themselves and the starving people of war devastated areas. A favorable reply was sent from the Department of Agriculture under presidential orders, and the President seemed to have this service in mind when he approved the furlough bill.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That, whenever during the continuance of the present war in the opinion of the Secretary of War the interests of the service or the national security and defense render it necessary or desirable, the Secretary of War be, and he hereby is, authorized to grant furloughs to enlisted men of the Army of the United States with or without pay and allowances or with partial pay and allowances, and, for such periods

as he may designate, to permit said enlisted man to engage in civil occupations and pursuits."

The fact that there were graduate engineers, agriculturists, physicians, proficient mechanics, besides numerous farmers, etc., made this plausible from the conscientious objectors' point of view. This service would not have put the conscientious objector where in the eyes of the military organization he belonged, - in obscurity. He would have been able to do something, build a monument to his religion. He has to always be content in the promise "All that will live godly in Christ Jesus shall suffer persecutions." II Timothy 3:12. The government realizing that even the Friends' Reconstruction work is praised more by all Christian denominations than the destruction made by a dozen regiments, imposed the extreme hardship of idleness upon men who recently had been most active. Brother Hicks expressed the condition aptly viz.:

October 17, 1917.

"I wrote to Brother H. C. Early, more for his opinion and advice than anything else. I received his answer a day or

so ago, He has this to say, 'Inasmuch as the Y.M.C.A. and Red Cross are independent organizations of the army, I fear the army will not release her boys for service in either of these organizations.'

"Either Brother Early doesn't understand the situation or else our young men have taken a wrong attitude toward this situation. We refuse to do work under the military arm of the government except constructive work such as we would be willing to do in time of peace. Our Men-nonite Brethren and Quaker-Friends, refuse to do any work under the military arm of the government. Moreover our ministers at home, several district meetings, congregations, etc., advised us to make the same stand. Secretary of War Baker, when he was in camp three weeks ago, visited the detention barrack where some of our boys were then segregated. He told them, then, that everything would work out satisfactory.

"Brother Early says his idea is, to have a few of our ministers go along across the sea with our boys. But we refuse to go to France unless we know what we are to do. We stand united on these principles, ready to go to

prison, or suffer death to uphold them. We have no complaint about our treatment at the present time. We get plenty to eat and our friends have supplied us with sufficient clothing to keep us warm. We are heavily guarded day and night. New guards try to impose new hardships on us until they are acquainted then we receive better treatment. We take two big walks a day, keep the barracks clean, and help to cook for ourselves. We are not under the command of any one, but are placed under the care of the engineers. Our friends can visit us on Wednesday afternoon, Saturday afternoon and Sunday of each week.

"One thing we would be glad to see and that is to have all the boys, who are members of our church now in the cantonment, in our barrack. There are a number in camp who should be here. This shows us off badly in the eyes of the officers. Some of the boys who refused to make the stand are now sorry because they must drill with guns. Their lot is that of the soldier. We hear that the boys in other cantonments are not treated with the same kindness we are. They do the dirty work of the camp; they



cook, sweep, and clean up the garbage. This I feel they should not do, first, because this has not been defined by the President as non-combative work. Secondly, because they can be transferred whenever their officers see fit.

"I am enclosing you a clipping from the Philadelphia Ledger, which shows the attitude of one of our number on the pay question.

### **"DRAFTED OBJECTOR RETURNS TO BAKER PAY AS A SOLDIER"**

War Department's Legal  
Experts Distracted -  
\$25 Begging an Owner.

*WASHINGTON, Oct. 12 - Conscientious objectors have given Adjutant General McCain and his staff many thoughtful hours since the drafting of the National Army, but no conscientious objector has so completely distracted the legal experts of the War Department as the one who today sent Secretary Baker from a training camp a money order for \$25 inclosed in the following letter:*

*I am a conscientious objector to war in all the forms. Without proper thought I al-*

*lowed myself to sign the payroll. Twenty-five dollars was issued me and I received it. My conscience, however, will not permit me to retain money appropriated for military service. Therefore I am returning to you by money order the full amount of \$25. Most sincerely yours,*

*John Doe  
(David Roop Dotterer).*

No sooner had Secretary Baker received the money order than he called on Adjutant General McCain for a legal opinion as to its proper disposition. The Adjutant General was unable to find a legal precedent and, therefore, pocketed the money order and took the ease under advisement. None of his corps of legal experts could suggest a solution. And tonight the money order is reposing in the Adjutant General's office, while diligent search is being made for a fund in which the money legally can be placed."

*Editor's Note: This selection shows some of the difficult situations that some of the Brethren and other Conscientious Objectors faced in the military camps. As the time lengthened until the President issued the*

*definition of Noncombatant service, those difficulties continued to multiply, as will be seen in future selections.*

## NEWS ITEM

### NOTICE

The Editor will need any corrections, additions, or deletions of information for the February issue of the Bible Monitor. This includes the Ministerial List, the Deacons List, contact information for the congregations or directions to the meeting places of the congregations. This information needs to be supplied by the Presiding Elder or his designate by December 23, 2009 so the February issue can be as accurate as possible. Thank you. The Editor.

### GREETINGS

The Editor and his wife would like to thank each one who have provided encouragement and help through the past year. This includes those who have provided material for the Monitor, those who have prayed for the physical well-being of the Editor and for the wisdom and ability needed by him. The words of encouragement along the way have been heartening and appreciated. May each one enjoy a Merry Christmas and a Happy New Year in Him.

Brother Milton and Sister Marilyn Cook

## ADULT SUNDAY SCHOOL LESSONS FOR JANUARY 2010

Jan. 3 – Wisdom, and Might won't Protect from Judgment—Obadiah  
1:1-13

1. How do we protect ourselves against a proud heart?
2. Is it possible as Christians to "rejoice" when we see a brother or sister fall or face troubles?

Jan. 10 – A Time of Mercy is Coming – Obadiah 1:14-21

1. In what era is the day of the Lord? Is there more than one?
2. Edom exposed God's chosen to the enemy. What happens today to those that do evil to God's chosen compared to befriending God's chosen?

Jan. 17 – Fleeing the Presence of God – Jonah 1

1. Jonah knew God. Jonah knew Nineveh. What possessed Jonah to defy God?
2. What would have been the destiny of Jonah's first converts if Jonah would have obeyed God and not boarded the ship?

Jan. 24 – Prayer in a stomach – Jonah 2

1. Why did Jonah compare the belly of the fish to the belly of Hell?
2. Do Christians today face Jonah type situations to awake to the fact that salvation is of the Lord?



Jan. 31 – Second chances all Around!! – Jonah 3

1. Do we have any indication that Jonah's preaching was more involved than what is recorded in verse 4?
2. Are there times in our lives when we need to lay our robe aside and humble ourselves before God?

### **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JANUARY 2010**

Jan. 3 – Salvation – Psalms 27:1, 37:34-40, John 3:14-17, Acts 4:10-12

1. Is there evidence of physical salvation that has no bearing on spiritual salvation? Compare the importance of each.
2. The words of a song "The building block that was rejected, became the cornerstone of a whole new world" are probably based on Acts 4:11. Compare and discuss both.

Jan. 10 – Necessities – Matt. 5:19-20, 18:1-4, Luke 13:1-9, John 4:22-24, 6:47-58

1. Of what did the righteousness of the scribes and Pharisees consist? Is that righteousness prevalent today?

2. How can someone 15, 18, or 60 years old humble themselves as a little child?

Jan. 17 – Truth – Prov. 12:13-28, 23:23, Eph. 4:20-25

1. What is the key to truth?

2. How do we go about putting on the new man?

Jan. 24 – Contentment – Prov. 15:14-19, Luke 3:7-14, Phil. 4:6-19

1. How does repentance compliment contentment?

2. Examine the thought of desiring a gift, not for the sake of the gift, but rather to see fruit bearing.

Jan. 31 – Duty – Luke 9:18-26, Rom. 12:1-21

1. What is a living sacrifice and why is that our reasonable service?

2. What role does duty play in all members being a part of one body?

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